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ABSTRACT

Representatives of Indian tribes from across the nation attended an April, 1979, Center for American Indian Community Education Conference in Albuquerque, New Mexico, to attempt to define community education in an American Indian context. The conference was organized around a modified Delphi Process and all attendees were urged to participate. Participants produced a large body of data and ideas in six forums concerning Indian Community Education (ICE), resources, activities, school and community roles, manpower training needs, and implementing ICE. Among other things participants felt that: important ICE resources included the community itself and the schools: a basic premise of success is essential to ICE: recreation is a significant part of the educational process: and the school must be an integral part of the community for which it develops resources. The conference held implications for the future, including the need for greater awareness of Indian needs on the part of funding sources: program development and implementation: higher federal funding priority for ICE programs: and expanded use of school facilities. Results of a needs assessment questionnaire completed by participants indicated that on-the-job training, alternative education programs, basic English language skills, funding knowledge and recreational activities were foremost concerns. (SB)

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National Conference on American Indian Community Education

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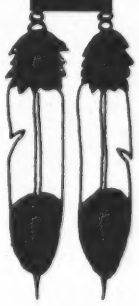

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THE CENTER FOR AMERICAN INDIAN COMMUNITY EDUCATION

Proceedings of The First

National Conference on American Indian Community Education

Albuquerque, New Mexico
April 23–25, 1979

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Funded by the Charles Stewart Mott Foundation

THE VICE PRESIDENT
WASHINGTON

April 22, 1979

To the National Conference on American Indian Community Education:

I wish I could be with you on this important occasion, to be with the leaders of the American Indian community education movement, and to be with my good friend Dillon Platero.

The work of your conference sponsors -- the Center for American Indian Community Education, the University of New Mexico, and the Southwest Regional Community Education Center -- is critical to the development of community education programs for American Indians throughout Arizona, Colorado, New Mexico, and West Texas.

As all of you work with Indian communities to find out their educational needs and to determine what resources are at their disposal, as you train young people to become involved in the community education of American Indians, you are sowing the seeds from which a bountiful harvest will come.

Those of you who know me know I'm a fanatic about education -- it's the key to our future, and the wisest government expenditure we make is when we invest a dollar in education.

As you have all come together for this National Conference, I wish you well as you exchange ideas and explore how best you can meet the community education needs of an often neglected but vitally important segment of the American public.

My warmest regards to all of you.

Sincerely,

Walter F. Mondale

The First National Conference on American Indian Community Education

Purpose

The primary goal of the conference was to find a definition for community education in an American Indian setting. The "grassroots" approach used demanded that all those who attended the conference have active input into the formulation of the definition. Unlike many educational conferences, it demanded everyone's participation, and participate they did to produce a body of data and ideas concerning Indian Community Education, resources, activities, school and community roles, manpower training needs and the implementation of Indian community education efforts.

and Process

There were no "experts" at this conference. The format was one of questioning, probing and thinking together. The information derived from the conference came from the Indian people themselves. The report presented here is a summary and discussion of what these Indian participants felt should be the function of community education in the lives of their people.

The Center for American Indian Community Education

The Center for American Indian Community Education (CAICE), established at the University of New Mexico with the financial assistance of the Charles Stewart Mott Foundation, is directed by Mr. Dillon Platero. The Center works with a consortium of seven colleges and universities and serves Arizona, New Mexico, Colorado and West-Texas. CAICE is a service organization dedicated to providing resources and assistance to Indian tribes, organizations, schools and Indian community groups across the country that are developing or would like to develop programs based on Indian community education concepts. CAICE provides assistance in leadership development, training for Indian community members, technical assistance information collection and dissemination and the development of model programs.

Indian

Beauty, harmony, intelligence, survival, peace of mind, timelessness, a great respect of individual differences and well-being, honesty in interpersonal relationships—these were the ways of American Indian people in the beginning and they form the essence of the personal philosophies of many Indian people today. Being Indian is far more than genetics. It reflects a philosophy of life that permeates all activities of Indian individuals and communities. It is different. It is unique. It is a valuable part of our national culture.

Community

For Indian people, community is a shared feeling, or goal, of harmony experienced among people who live their lives together. It can transcend geographic boundaries or can exist within a commonly held geographic locale. Indian community schools can be vehicles for developing and enriching community life—places where the whole community feels comfortable enough to get involved in the process of formal and informal education. The Indian community school is an extension of the Indian home.

Education

Indians view education as a two-dimensional path: Indian education and "whiteman's" education. Most American Indians today have adopted a "best of two worlds" concept of education. They realize the value of an education that allows them to function in the dominant society, but want to retain the traditional education of their people which conveys their rich cultural heritage. Traditional Indian education was and is community education.

Outcomes

- the school must be an integral and honored part of the community which aims at developing resources to meet unmet community needs.
- every situation is a learning situation. Life long learning, a national thrust today, is viewed by the American Indian as a natural process in the lives of indivduals and in the community.
- education in a traditional Indian setting allows the free and open exchange of ideas and skills among all members of the community regardless of age, role or station in the society.
- the most important resource for American Indian community education is the *community itself.*
- Indians interpret "resources" broadly and recognize resources that the majority culture might take for granted such as the land, sky and living things.
- schools can be a major contributing resource to Indian community education. If, however, the school has isolated itself as a small island of majority culture in the Indian community, this resource becomes impotent.
- the Indian community can and should be the ultimate authority on community needs and how to best meet these needs. To superimpose outside prescriptions from the majority culture takes the problem away from those who have it and deprives them of the opportunity to learn how to solve it—thus impeding the progress of education.
- schools and other facilities which are available only six or eight hours each day, five days per week, represent a waste of valuable resources.
- a clearing house or resource bank to help Indian communities re-establish community education in a modern day context is badly needed.
- recreation is viewed by Indian people as an integral part of the educational process.
- many efforts in Indian education in the past have been geared to a self-fulfilling prophecy of failure. Indian community education must have as a basic premise a *self-fulfilling prophecy of* success at all levels of effort.
- today the Indian views education as a way to succeed and also as a way to become a better resource for his or her community.

Implications

- consciousness raising on the part of funding sources to the true needs and situations of Indian communities is vital so that appropriate rather than wasteful actions may take place.
- programs and funding strategies must be developed and implemented so that Indian community education efforts can become effective realities rather than simply idealistic visions.
- higher priority should be given to Indian community education programs in federal funding allocations so that these potentially more effective programs can eventually replace many less effective and wasteful "regular" programs and approaches.
- stable funding needs to be provided for clearinghouse or resource bank organizations designed to facilitate Indian community education efforts.
- provisions should be made to allow and even mandate the use of school facilities on an expanded basis to more fully meet the educational, recreational, social, cultural and practical needs of the Indian.
- in-service and pre-service programs of training and orientation for community education workers, school personnel and community members should receive financial support and be implemented as communities are ready to begin development efforts.

The Center and the Future

The Center for American Indian Community Education is working on several fronts to advance the American Indian community education effort:

- annual working conferences at a national level.
- a fellowship program in Indian community education.
- expansion from a regional to a national service area.
- establishment of a resources bank to provide technical assistance.
- establishment of a clearinghouse for information and materials to be available nationally.
- establishment of several model Indian community education projects.
- full development of the consortium of colleges and universities to provide technical assistance at the local and regional level.

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DUCATION

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Proceedings of the First Annual National Conference on American Indian Community Education

Philosophical Statement of Purpose
for the Center for American Indian Community Education
(Host of the Conference)

The Center functions in concert with a basic philosophical understanding of the Native American experience which was reflected in the "Introductory Statement of the Chairperson of the Conference," Mr. Dillon Platero:

"The objectives of the Conference are based on understanding the Native American Educational experience in majority-culture schools and take into consideration three basic philosophical realizations about Native American Education. These are:

1. *The Native American attitude views formal schooling as a practical tool for solving life problems.*
2. *Improved relationships and communications with the majority culture must facilitate maintaining the Indian way of life.*
3. *Tools for survival must be developed so that Native Americans can adapt to changes in the cultural and physical environment, while maintaining the freedom to choose between forms of adaption."*

Therefore, we believe that our programs must be designed to enhance the effectiveness of Indian citizens and Indian community groups in generating internal approaches and internal solutions for the development of their own communities.

Conference Director Dillon Platero, Co-Director Marian Padilla McClure, Left Co-Director Gay Lawrence, Right.

Chapter One

Introduction

From April 23 through April 25, 1979, a unique and productive conference was held at the Hilton Inn in Albuquerque, New Mexico. Indian tribes from across the entire nation came to engage themselves in dialogue concerning the crucial issues involved in Indian Community Education. The First Annual National Conference on American Indian Community Education was sponsored and organized by the Center for American Indian Community Education at the University of New Mexico, and was funded by the Charles S. Mott Foundation.

For many weeks the Center's staff planned this conference which was designed and enacted under a fundamental "grassroots" approach. It was our feeling that for too long the Native American people had been told not only what to do but also they had been told what and how to think about their own lives. Therefore, from the very conception of this working conference, it was clear that the basic philosophical stance and attitude which would underlie the conference development and enactment *must* be one of questioning, probing and thinking together. There were to be no "experts" at this Conference on Indian Community Education. We wanted the information derived from the conference to come from the Indian people *themselves*. Hence, the basic philsophical approach of the First National Conference on Indian Community Education can be summarized by the following statements:

"We don't yet know what community education means in an Indian setting. We need to ask the Indian people to actively participate in formulating their own definition for what Indian community education means."

The goal of the First National American Indian Education Conference was to find a definition for what community education means in an Indian setting. The "grassroots" approach demanded that all those who attended the conference have active input into the formulation of the definition. It demanded everyone's participation, and participate *they did* to produce a body of very significant data. We now have a solid Indian definition for what community education might mean. However, we also fully realize that the formulation of the definition must not stagnate and become obsolete.

The definition for Indian community education which will be forwarded in the pages to come is not absolute nor is it final. A meaningful formulation of a definition of Indian community education must be on-going; we all must keep participating to refine, improve, clarify and modify the definition in order that it may truly reflect the changing times and conditions in the lives of Native Americans. Very simply, the definition should be a *living* definition in that it reflects and affects the lives of people. As the lives of Native Americans change, so must the definition for Indian community education be continually *updated* to reflect those changes and affect further changes in the Indian way of life. To keep on clarifying and modifying an Indian view of community education is also consistent with the Native American fundamental view of education which "begins with birth and continues throughout one's whole life."

Acknowledgments

The director of the Center wishes to express his warm thanks to all of those who so actively participated in the conference to make it a success. Special thanks go to the Charles Stewart Mott Foundation (funding both the Center and the Conference); Dr. Louis Rosasco, Department Chairperson of Educational Foundations (UNM); Dr. Paul Resta, Associate Dean for Special Projects (UNM); Dr. David Darling (UNM); Dr. Richard Tonigan and Staff (UNM); Dr. Brian Miller (ASU); the Advisory Council Members; special thanks to the following Advisory Council Members: Anita Pfeiffer, John Gray, Dr. Brian Miller, Clinton Pattea, Donna Pino, Joe Herrera, Jim Byrnes; the Planning Committee; the Co-directors of the Conference: Marian McClure (UNM); Gay Lawrence (ASU); the Center Staff: Dr. Greg Murrell, Dan Primozic; the Group Leaders: Henrietta Whiteman, John Gray, Anita Pfeiffer and Donna Pino; Louis Baca, graphic artist (conference cover and conference report); Norman Suazo, conference report lettering; James Doolittle (UNM Printing) Contracts and Grants, Accounting; William Platero, Transportation Director, Dean and Hunt Architects; Albuquerque Chamber of Commerce, Report Production Staff: Dan Primozic (writer/editor); Marian Padilla McClure (co-editor); John Gray (development consultant); Caryl McHarney (NAMDC) and all the speakers and participants (listed in the Appendix).

In addition the Center would like to extend its appreciation to the ALBUQUERQUE JOURNAL, ALBUQUERQUE TRIBUNE, Dr. C. O'Donnell and Marian McClure for providing pictures for the National Conference Report. Also special thanks to Steve Rhodes (UNM Publications).

Dillon Platero, Director
Center for American Indian
Community Education

Chapter Two

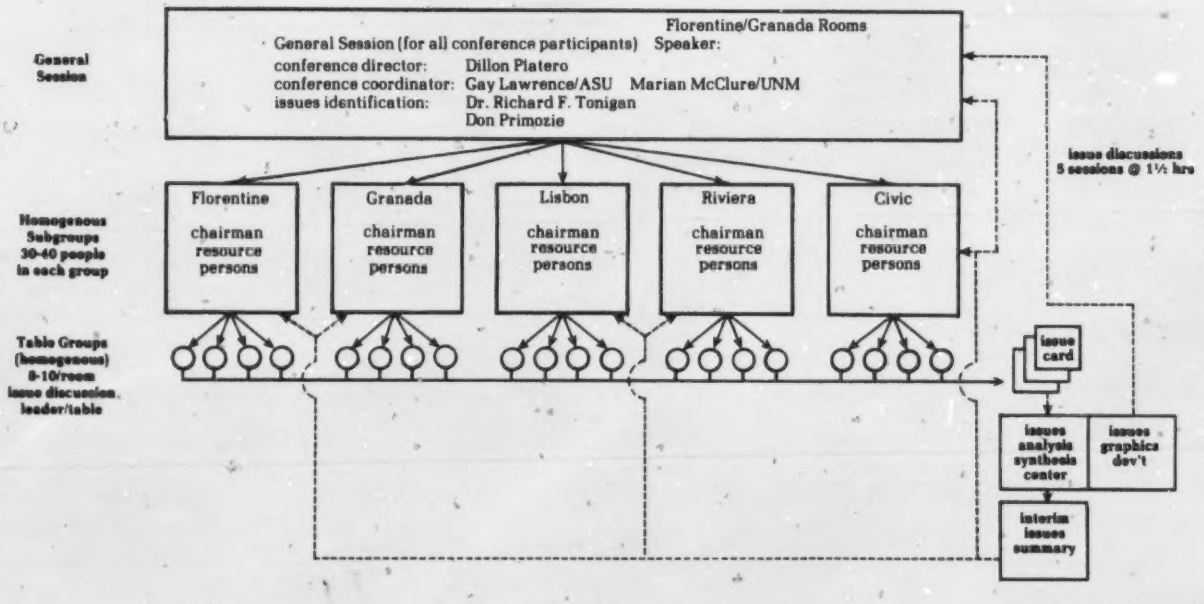
Data, Ideas and Interpretation

Introduction to Methodology

The primary method employed by the conference staff and participants was the modified Delphi Process (which will be described in full detail in a forthcoming Handbook from CAICE, so that it may be used in other contexts). A diagram of this process appears below. Discussions were held and immediately fed-back at three levels: (1) The General Sessions, (2) the Homogenous Subgroups, (3) the Table groups. At the General Session level, various speeches were given concerning the resources, problems and philosophies in Indian Community Education (henceforth, ICE) and basic information and orientations were presented. The General Sessions, which were attended by all of the participants, then disassembled into the five Homogenous Subgroups, each composed of 30 to 40 people. The Chairperson for each of the five groups gave further orientation concerning each of the six ICE Forum Issues. These groups then reassembled in the smaller Table Groups (composed of eight to ten people each). Resource people attended these discussions to help clarify problem areas. Graphic designers were also present to prepare graphics which are presented throughout the body of this document. At the end of each discussion issue cards, containing comments and ideas concerning the issue just discussed, were filled out by each member of the Table Group. These cards were collected immediately and taken to the Data Analysis and Synthesis Center. There the cards were analyzed and the interpreted data was fed back to all of the participating members in the next General Session.

Further discussion and interpretation concerning the feedback was given by the speakers at this General Session. The process continued until the six ICE Forum Issues were fully discussed, analyzed and fedback. Thus, the First Annual National Conference on American Indian Community Education sought to formulate a definition for community education in an Indian setting. The discussions proceeded to the following issues:

National Conference on American Indian Community Education
Issue Identification Process (Modified Delphi Process)



ICE Forum I—"Definition Clarification"

Monday, April 23, 1979

In order to achieve optimal clarity in this discussion and discussions to come, it was necessary to define the terms being used. Thus, in this forum, participants arrived at definitions for some of the key terms which are frequently used in discussions concerning ICE efforts. Participants were asked to keep track of the definitions which were agreed upon (on the issue card referred to earlier).

This discussion helped to facilitate the communication and understanding of the issues at hand. (Also, during the course of this first forum, a "Needs Identification Questionnaire" was filled out by all participants. This questionnaire will be discussed in detail in Chapter III.)

The results of this forum follow: They consist of quotations from participating conference members.

Chester Mahooty, Zuni, New Mexico "Zuni Sunrise Call."

ISSUE STUDY #1

Indian Community Education—Definition and Clarification

I. Education

a. For Indians, it is a two-dimensional path: Indian education and whiteman education. Acquiring both involves parental responsibilities and official responsibilities—the best of two worlds concept. An adaptation of being able to deal with problems in a progressive way and involving the Indian way, democratically.

b. A process through which an individual learns all the competencies necessary to function effectively and happily in his environment. This includes lifelong learning in a variety of settings, to include formal and informal learning experiences.

c. The formal process of teaching, implementing for each individual the necessary knowledge to survive, live in this world today.

d. The formal process of learning through the traditional educational norms as established by educators of the white society.

e. A process an individual is taken through to make him understand and use what he has learned to be self-sufficient to benefit the Indian community.

f. Concepts have changed among tribal communities, ranging from extermination, assimulation, termination to self-determination. On an overall basis in my tribal community, education was perceived as a way to improve one's standard of living, a way out of poverty, and a way to succeed in whiteman's society. Education was seen as providing tools to get along in society, assuming "Indianness" was doomed. This concept has since changed as tribal groups have begun to hope for the survival of tribalism. Today education is viewed as a way to succeed, but also a way of becoming a better resource to your community.

g. Indian education stems down to an Indian community. Because the community level is where it's most needed. Local Indians of a community need to realize the importance of education for their children and grandchildren than for themselves. The younger generation is not aware of the many opportunities that education, even just a little bit of education, can give them: jobs, knowledge, a role in community organizations. Education improves an individual's knowledge and awareness of themselves and of their community.

h. Education is offering opportunities to learn, not only in the stereotypic method of teachers and classrooms, but also looking at everything surrounding the individual as something to learn. Also, seeing integration of book learning, folk culture, and folk ways of Indian people in order to let each person sort out information in order to survive in both worlds.

i. Education is an on-going process which transmits ideas, concepts, skills and changed behavior to individuals and/or groups.

j. Indian community members must decide for themselves which educational tools would best meet their needs, and which would not. If they are a part of a larger community, then the idea of how to best make changes within it must be considered also.

II. Indian

a. An Indian is an individual with cultural values which set him/her apart from the rest of "American society."
b. Those members identified and recognized by other members with more than one-fourth Indian blood.

III. Regular Education

a. The formal learning process within a school system.
b. Regular education is basic classes: reading, writing, math, and general courses for career areas.
c. Regular education is formal academic education with emphasis on the three basics: reading, writing, and math.

IV. Community in an Indian Setting

a. Community involves all the people living in harmony, sharing chores with tribal government, schools, recreation activities, and sharing other human services which a community normally provides.
b. That geographic area wherein there is some interrelation, be it geographic nearness, such as surrounding villages, townships, etc., or blood ties or religious ties, such as relatives living in the vicinity. (These definitions also imply that there is daily contact (with above-mentioned individuals.)
c. The "feeling" of being one group sharing the best interests of all.
d. Legally, I have learned that there are two concepts: One is by boundaries; the other by a feeling of being a member of a tribe even though I live in an area not my original community association.
e. A community is a distinct and independent group of people with certain values.
f. A community is one or more people living together, sharing, planning and setting a common goal.

V. Indian Community Education

a. A type of education of a Native American's ancestors. Teaching of life skills or survival skills, activities for enjoyment, creation of beautiful jewelry, baskets, beadwork, etc., all for survival, relaxation, peace of mind, without pressure, timeliness, etc., but with a great respect for individual differences and well-being. This was the way of the Indian people in the beginning.
b. Indian Community Education must reflect the local culture, and it may well be the first time in history when "school" (in an Indian setting) takes on a different form and substance. It may also be the last chance.
c. Indian community education is to develop potential of community members in becoming an active member of that community—decision-making, planning, and role playing.
d. This is meeting the needs of a community which sets common goals to meet the needs of the Indian community. This takes place through a learning process.
e. Indian community education is community-based education for community people based on community needs, issues, and finding solutions. Community-based education should develop a process for community skills, skills to be based on experience in working with people and communicating skills so it will be understood by the people.
f. Indian community education is developing all resources, formal and cultural to meet people's needs to live in harmony within a community.

VI. Parent Involvement

a. As far as working with the schools, I found very little. On a personal level, most have been cooperative, seem concerned and willing to help their children at home. In most cases, I found no help. Parents with children having attendance problems do not stress school attendance. They go out of town and the childen miss days and therefore, the special programs that are set up for these children are not being properly used.

b. Most parents feel once the students gets on the bus, the school will do everything, that they don't need to get involved in any way whatsoever. They feel that the school will have everything the student will need to survive in this society. But the student and the school needs parent-involvement for a better education, not only to benefit the student but also the parents.

VII. School

a. School should be for anybody who wants to enhance his knowledge to the best of his potential.

b. School, as defined by most public educators, in general, is a means to set rules and regulations designed for an integrated group. Whereas, in an Indian setting, school is also a set of rules and regulations set apart to gear ideas, values, and goals toward the Indian people belonging to the community itself. School is set by law as a place that needs to be attended on a daily basis.

c. School is an isolated community within a community. Inhabitants often feel ill at ease and threatened at community events. It should be an active area of differing purposes from recreation to the formal education setting, a place where different values can be learned.

d. School in an Indian setting is a school run by the Government which serves children (K-8) and leaving out high school students to decide whatever school setting they want to be in an Indian or non-Indian setting.

e. School in an Indian setting is a plot of land with a big building on it It is a rigid public school setting bound by and, in many instances, hindered by State school regulations, which Administrators tend to use to their advantage and as obstacles for JOM, Title IV activities. These regulations have been predetermined years ago and are law at our local public schools.

f. Most schools are used for formal learning of certain subjects acording to State Board of Education. But the term "school" could mean not only formal education but involving cultural awareness and other learning activities outside the school.

VIII. General

a. Teachers or educational disseminators need to be made aware of value systems of the people of the community. They need to understand and respect the culture of the community.

b. More role models need to be in evidence in all levels of community education.

c. Learning to cope with problems as they arise in an outside world.

d. Programs designed at a local level with input from the local people.

e. For our children to be in an Anglo society in order to learn English, in speaking properly to get a job. Education is very important to their needs.

f. To educate non-Indian teachers in the Indian values.
g. To be able to get community elders involved to teach Indian tradition to children and interested adults.
h. Retention of language and culture is important for community identity, particularly when schools are not community-controlled.
i. Inter-dependence—Reinforcement activities within a society that shares the same values, morals, language lifestyle, etc.

Conference Participants Discussing Definitions For ICE.

From the data shown on the last few pages, we can draw the following general conclusions: "Education" for the Native American, is a life-long process which is presented as a two-dimensional path: Indian Education and Whiteman Education. Today's "Indians" which are to be defined as individuals recognized by other members of the community as having one-fourth Indian blood and as having cultural values which set them apart from the rest of "American Society," see the need for a "best of both worlds" approach. However, participants strongly expressed the need for acquiring the Whiteman's skills in a way which does not annihilate their Indian ways of educating. "Community" for the Indian people, means a shared feeling, experience or goal of harmony among people who live their lives together. This feeling can transcend geographic locale. An Indian "school" can be a vehicle for exhancing and developing various benefits for the community. However, too often in regular school settings the school is an isolated community within a community. Indian people who attend such "regular" programs often feel ill-at-ease and threatened by this foreign influence which is telling them how to run their lives. Instead, the school should be a place where the whole community feels comfortable enough to get involved (parents especially) in the process of education, recreation, etc.

The "school," in Indian Community Education, must be an integral and honored possession of the community which aims at developing all of its resources (formal, informal and cultural) to meet people's needs. The data which has been interpreted above shows the need for community education programs in Indian settings and, moreover, gives a *definition* for what such programs mean to Indian people. Hence, we have a beginning from which we can build a more adequate and complete view of Indian community education.

This graphic illustrates the living social isolation which the Native American experiences and which forms the attitudinal basis for educational programs. As was expressed in the forum analysis above, the Indian must walk two paths; the Indian's path and the Whiteman's path. Even if the Indian walks the path toward educational goals which are the Whiteman's, he suffers cultural isolation. This is another reason for developing truly Indian educational goals.

ICE Forum II—"Resources Available to ICE"

Monday, April 23, 1979

This forum discussed and identified resources available to an Indian community education effort. Participants were asked to share information concerning programs such as CAICE, which have been established expressly to facilitate ICE efforts. They also shared information concerning institutions of higher learning (such as the consortium present at the conference) which can help to make the ICE experience a more meaningful one. They shared information about available consultants in the field and about communities which could serve as models for present and future ICE programs. Information was shared concerning foundations, such as the Mott Foundation, which offer workshops and internships in community education. In addition, this forum helped to determine the status of community education in the Indian setting through its analysis of what is available to the ICE approach. The results of this forum follow:

Dillon Platero, Dr. Paul Tremper, Kedric Outah speaking at a General Session.

ISSUE STUDY #2

Resources Available to Indian Community Education

I. Physical
- a. Establishment of more recreational programs
- b. Family Planning
- c. The land, the sky, the water, the living things . . . . .

II. Economic
- a. Having a resource to turn to in consumer education

III. Resource Bank
(Clearing House-information)
- a. Resources
  Central clearinghouse of:
  1. Indian Community Education Programs.
     a. focus
     b. target area
  2. Funding Sources
     a. federal and state
     b. private
     c. foundation
     who, what, where, when and *how much*
- b. Training
  Utilize existing programs to train community educators, who in turn, or in conjunction with the program, can educate the community.
- c CAICE:
  Start a newsletter that would list all Indian Education activities/workshops plus other important information dealing with Indian education which would include *New Laws.*
- d. The Navajo reservation needs to regionalize all the service organizations that have direct contact with the people. Have them provide the needed information to people and have feedback.
- e. CAICE:
  Develop a funding bank/resources made available to accept proposals from all Indian tribes.

IV. Community Itself
- a. The most important—the only real resource . . . yet often at the "mercy" of the other resources.
- b. Day care services, etc.
- c. Needs Assessment
  Determine what needs exist in a *community* first and then determine what existing resources can deal with the need and what has to be done within the tribe to meet the need.
- d. Backup
  Community education which proposes result (i.e. GED programs) should have back-up programs to see that the result produces what it was intended to. (GED programs need to be backed by employment opportunity centers.)
- e. Training
  On site at chapter and local levels.
- f. Develop Interest
  Resources should come with genuine interest in community programs.

V. Human
- a. Resources should be determined in terms of needs which have been identified—then appropriate resource person can be identified to meet that need.

b. Traditional/cultural knowledge
c. Manpower (Person)
There are a number of retired Indian people (especially BIA and State) that can help as resource people to serve on advisory boards, give technical assistance, and help instructors for ICC dances.

VI. University (Colleges)
a. Tribal (inland), State and Federal private Foundations. Should assist Tribes to identify (develop) community programs based on community needs.
b. Facilities—Libraries from Universities in local areas or towns where people can get materials in order to meet their learning needs.

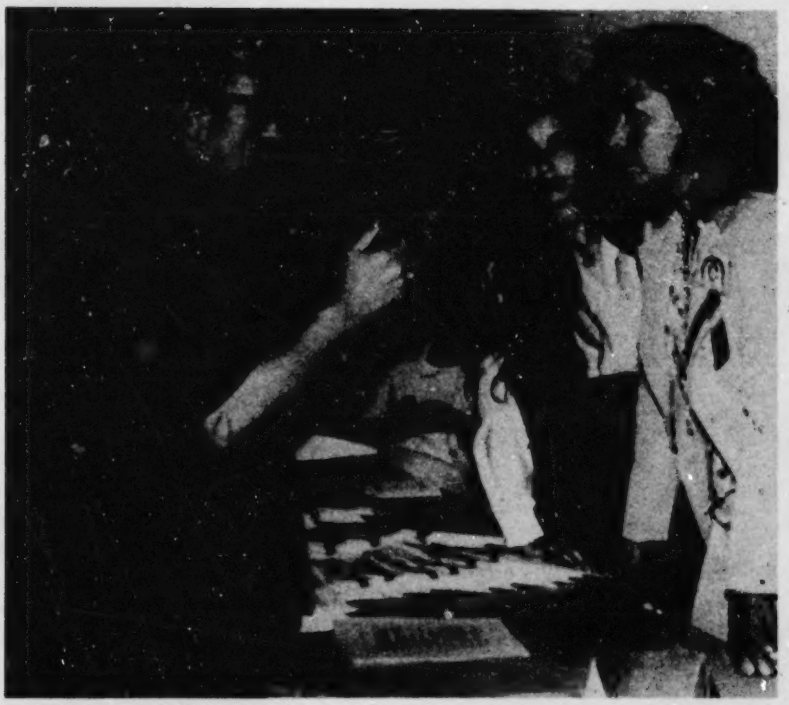
VI. Schools and School Facilities
a. Use existing adult education programs to present curriculum packets on various subject areas via seminars.
b. Utilize community service centers where different segments of local population may meet.
c. Local school should serve as resources.

VII. Churches, Clubs, etc.
a. Churches (personnel) from local, State and National level.
b. Auxiliary or civic clubs sometimes fund ICE efforts.

IX. Media
a. Media (newspapers, TV, radio, films, etc.) in general, are resources (especially if done in native language).
b. Use local radio station, public service time, slots to present community education information on weekly basis.

X. Community Resources
a. Development of Tribal Enterprise
b. Federal Grants
c. State Grants
d. BIA
e. Private Foundations
f. Churches
g. Title IV, Title VII, Title IX can be used.
h. Energy Impact Resources
Navajo Environmental Commission, DNA, AIPC, Southwest Research Information Center, CHR, BIA, NCC, Argonne National Labs (DOE).
i. Special Education
P.L. 94-142, CETA and Headstart
j. Management and Administrative Training
UNM—1. Division of Public Administration, 2. College of Education, 3. Bio Med Department
k. General Resources Comments
1. "To educate Pueblo people and make them aware of marketing, money management, representative as consumers, consumer rights, and protection."
2. "Funding without limitations on funding and rules but with room to address community needs first, then proceed with guidelines and budget allocations."
3. "Federal funding can prevent full implementation of grassroots. Indian community education—need adjustments."
4. "Identify resources available, both internal and external to a tribe—local, State, Federal, and tribal resources—for the funding of community education should be identified."

5. "Contact Legislature for ICE monies (bills coming up for it in various State legislatures)."
6. "Funding resources need to be retrained to think community education, specifically Indian Community Education."
7. "Grantsmanship needs to be developed to obtain maximum funding for all types of Community Education projects."



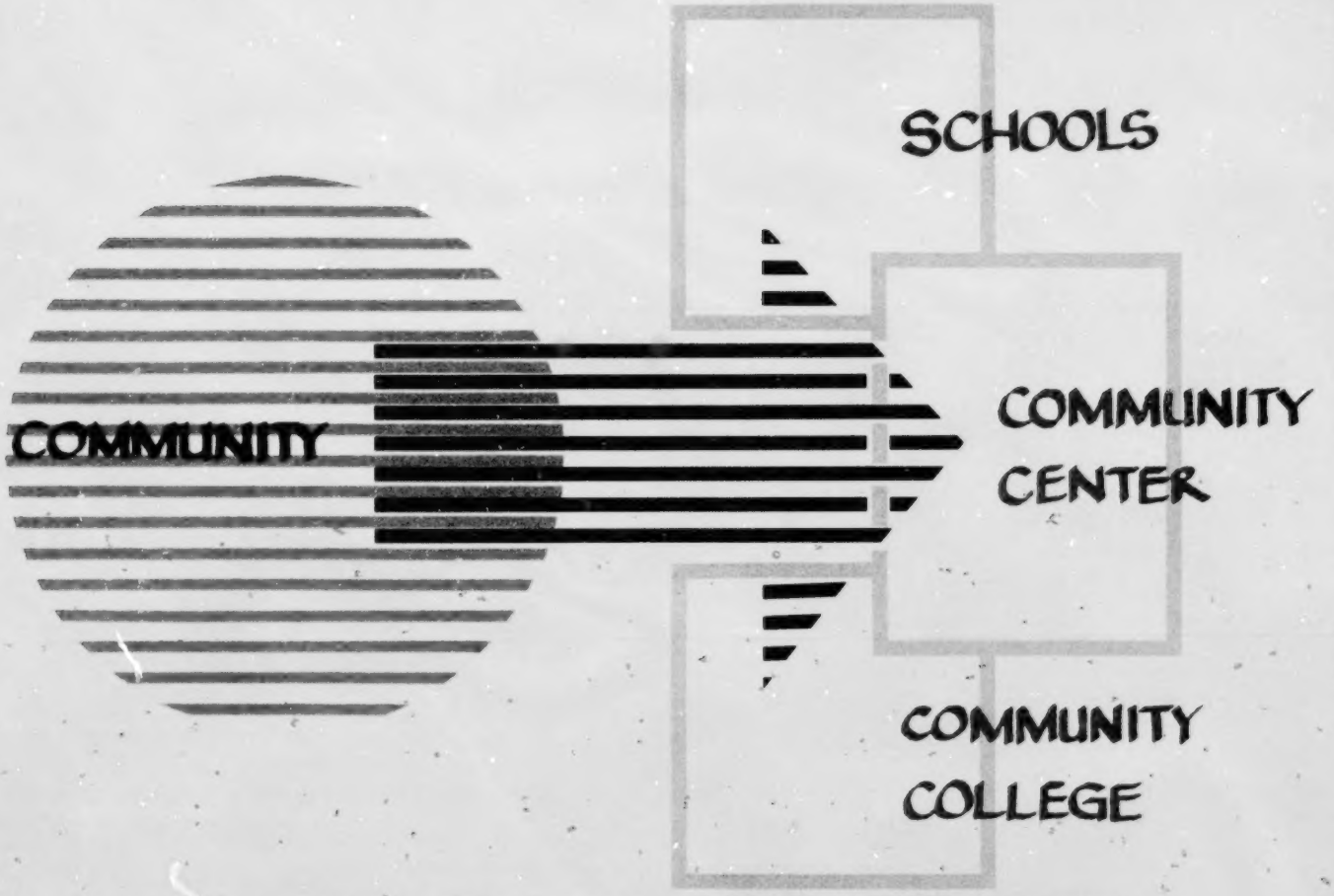
Co-Directors of conference at registration.

From the information given above we conclude: the most prominent and most important resource available to an ICE effort was identified as the *community itself.* However, it was pointed out at the same time, that this essential resource is too often at the "mercy" of other resources. This can be interpreted to mean that too often church groups, university groups, consultants, clubs, governments and resource people tend to over-zealously impose *their* principles and *their* proposals on the communities which they see themselves going in to "save." This "Messiah" attitude, obviously, does not really help the community arrive at its *own* methods and solutions for improvements, but instead, only further complicates the problem. Too often the problem *is* outside, external "help."

A more productive attitude is one which the conference staff took in their "grassroots" approach and in their having *the people speak for themselves.* The Indian people are intelligent and sensitive enough to know their needs and how to best fulfill them. The Indian needs the opportunity to do so without restrictive and, too often, harmful paternalism (whether it be blatant or subtle).

If given this chance, the data above evidences the fact that the Indian people are thinkers, planners, and know the resources at their disposal. In fact, the Indian people clearly recognize resources that majority culture would ignore or take for granted—such as "the land, the sky, the living things. . . . ." and the "community itself."

Also very prominent was the call for a resource bank or clearing house of information and assistance for ICE efforts. This resource bank, established at the University of New Mexico, is called the Center for American Indian Community Education and is located in Oñate Hall. If the Center itself cannot assist you or your community, then we will refer you to an agency that can. Feel free to consult with us.



RESOURCE FACILITIES

This graphic illustrates the importance of the *community itself* as the ultimate resource available to ICE efforts. Everything emanates from the focal and pivotal point of the community. This resource of the community must be at the disposal of ICE efforts if they are to succeed. Indian communities should be liberated from external, artificial restrictions and should be able to freely use this most important of all resources: the community itself.

ICE Forum III—"Identification of Community Education Activities in ICE"

Monday, April 23, 1979

This forum identified the kinds of activities which do and should take place in the sphere of Indian community education. This was facilitated by a discussion concerning the areas of need in the community which are not being met in the usual educational programs. Once the unmet needs were identified (the Questionnaire, which will be discussed in Chapter III, helped this identification) then appropriate corresponding activities were identified for development. Expensive school buildings are under-utilized. There exist unfulfilled needs of people who pay for those school facilities. A community education approach attempts to utilize the under-utilized facility to meet the unmet needs of the community (whether they are recreation needs, socialization needs, educational needs, cultural enrichment needs, community development needs, etc.) through designing specific community activities. The results of this forum follows:

ISSUE STUDY #3

Identification of Community Education Activities in Indian Community Education

I. Recreation

a. Community members should be allowed input for Committee assignments to set up activities for participation to include all age groups.

b. Secure funds for recreation for girls, for boys, for women, for men. Competition is part of Indian way.

c. Our community needs some recreational activities for the young people. These activities are going on during the school year but are needed after school and during weekends. If such activities were ongoing year round, there would be little or no vandalism. The older members of the community may not feel there is a need, that just starting an activity for younger people would be time-consuming, etc.; this would defeat the whole purpose of starting any recreational activity. No attempt has been made to meet these needs.

d. Provide recreational activities so that people may get acquainted with each other to "break the ice."

e. Recreational activities creating an environment for human, family and community development.

II. Career Counseling

a. Begin career enrichment in middle school so students can begin to prepare for future education to achieve career goals.

III. Environment

a. Retain and preserve Navajo tradition and beliefs.

b. Need to educate more Indian persons in the area of natural energy resources development.

c. Identify local environmental conditions and causes, then develop work projects for the community to carry out.

d. Provide a course in landscaping of local native plants where participants will learn different value of plants and soils while picking up skills useful for improving one's immediate environment.

IV. Parents

a. There is a need to bring parent and student together, to motivate parents to continue their educations along with their children.

V. Energy Resources

a. There are the following needs for community education on energy development:

1. Dissemination of objective information through core community awareness.
2. Bilingual terminology and materials for energy development.
3. Curriculum development for K-12 on energy development.
4. Curriculum for adult education will lessen gap between tribal government and community people.
5. Career education for direction for future human resources, dealing with energy development.
6. Values clarification, self-assessment and awareness relating to energy development will enhance decision-making.

7. Coordination with other education projects.
8. Including in tribal education programs.
9. Technical assistance programs to develop environmental community education projects.
10. Clearinghouse for Indian environmental education/ library.
11. Designated positions in tribal education programs.
12. Health hazards must be stressed.
13. Identify socio-economic and cultural impacts of energy development and application for future in educational areas.

b. Develop a curriculum for N.C.C. students. Cooperation from community sometimes hard to get.
1. Not sure of program.
2. Don't know possibilities for development.
3. How they could be involved.
4. Even though a small community, people don't know exactly what is going on in other programs even though they're public services.
5. Need to involve CHR—use team to work with people from different areas to solve communications problems.

VI. Education Programs

a. Adult education programs
b. Adult basic education
c. Car clinics, workshops, etc. (on understanding and coping with internal combustion engine)
d. Traditional arts and crafts ongoing workshops
e. Music—particularly guitar playing
f. Agricultural skills workshops such as livestock, farming, range management, ecology, solar energy
g. Cultural classes (crafts and history)
h. Income tax return assistance
i. Teach educators to be culturally aware of the Indian students and their differences.
j. There is a need for a standard alphabet in Athabascan languages; Mescalero, Navajo, Jicarillo all have different ones.
k. Get involved in senior citizens.
l. Develop learning centers specifically for educational development.
m. The need for professional programs with considerable internships or on-the-job training at various levels of government can be met through universities and colleges with considerable Indian population to develop special administrator programs in addition to regular academic requirements.
n. Programs to help buffer the transition from home learning to public school education.
o. Vocational training to be directed toward the adult community members, preferable manpower programs to make on-the-job training available.
p. Sex education needed to help young people to learn about sex, birth control; this is main reason for school dropouts. Community support for sex education would help to establish such a program.
q. Our school needs a counselor to help students help themselves instead of depending on other people to do things for them. The community looks down on these young people who cannot or will not make anything useful of themselves and a counselor could get the young people to better themselves by staying in school, going further in

Dr. George Bluespruce, Director, Indian Health Service, Phoenix Area Office, addressed the banquet concerning "A Challenge for Every Native American."

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education so that perhaps they could come back to their community to help their people.

VII. Administration

a. There is a need for a board or body to begin a community education system so activities can be developed. This is for places off the reservation where there are small groups of Indian families.

b. Administrative/management for administrators and tribal officials' needs can be best accomplished through: career development programs, in-service training programs, professional training programs, and college and university programs by BIA, IHS, tribal entities with the above specialties.

VIII. Health Needs

a. A need to educate Indian communities in the area of health through better dissemination.

b. The unmet health community needs revolve around education about preventative medicine.

IX. Outreach Activities (Legal Aid Services, etc.)

a. There is a need for legal services in the Indian communities.

b. Need to expand land claim for community usage.

c. Need to know about the community education activities and organizations available and resources can be reached. Our need is to inform the Indian community of available legal services.

X. Community Planning Needs, Activities and Development

a. The community must become involved in identifying its needs and supporting and evaluating community education projects, designed to act on those needs. The community must give its support through participation and encouragement.

b. CHR—Community involvement—could be involved in family planning, drug rehabilitation, and the senior citizen program.

Mescalero—invite assistant directors to monthly meetings
—make community directory
—make community calendar so community events are coordinated.

Jicarilla—Every two months the tribal president calls general session and one group makes presentation and audience is encouraged to ask questions.

Pima—Community lacks meetings, Tribal Council meetings are open to the public but people are unaware of that.

c. A need for each participant to make a personal commitment toward Indian community education.

d. School activities which utilize community grassroots and talents.

e. Have people involved in fund raising projects.

f. Economic development projects—locally-owned and locally-controlled schools.

g. Do a needs assessment suvey.

h. Community involvement can be achieved through various activities such as:

1. Benefit basketball games
2. Monies—Dances

3. Bake Sales—Bingos and other fund raising projects, where parents get involved in working together and get the feeling that they had a part in accomplishing a certain goal. Children will feel proud that their parents care enough to participate in activities, even if it's just baking a cake for a bake sale or sweeping the gym after a dance. Community involvement to me is simply people working together for a common cause and utilizing existing resources.

XI. Examples of Activities

a. Parents, teachers, students efforts in education are needed.
b. Add on new activities such as arts and crafts, rodeo, etc.
c. Arts and crafts show such as a pow-wow to get the parents participating with the students.

XII. Lobbying

a. Need to have more Indian leaders in lobbying for Indian concerns in legislation state-wide as well as nationally.

XIII. Housing

a. Navajo Tribal Leaders need to recognize the housing shortage in Window Rock, should listen to Office of Economic Development on long-range planning and have the tribe develop its own housing projects (not outside developers).

XIV. Resource Data Bank (Center)

a. Resource Data Bank should be an agency to coordinate all community interest efforts.
b. More coordination of programs needed.
c. Leadership development projects programs.
d. Identification of ICE activities for local elementary school level; encourage more meetings and workshops to inform and educate interested persons.
e. Further school personnel's professionalism.
f. Provide assistance to tribal programs in developing materials, techniques, and other means of communication in order to provide effective community education.
g. Workshops to inform and train those in an official capacity to aid all Indian people in Indian Education.

XV. Tribal Activities and Government

a. A coordinated plan and a tribal assistant are needed on types of services being provided to avoid a duplication of services as there now is.
b. Each community should begin an inter-tribal education program for the young to instruct them in the mechanics of their governing process. This will prepare them to continue the process.
c. The retention of tribal rights is needed to avoid urban Indians being disenfranchised by their tribes, nations, and pueblos as a result of education, employment outside the tribe for extended periods.
d. Awareness through education in all areas should be implemented.
e. Youth and women should be encouraged to provide input in their Tribal Council meetings through committees, etc.

XVI. Communication

a. There should be a removal of barriers that prohibit educated, skilled, Native Americans from returning to their

community to work or qualify for employment with their tribes, e.g., exclusion from benefits under the tribe, low-income housing, etc.

b. Communication between different programs serving the community should be open to avoid duplication.
c. The communication gap between the young and old should be bridged through adequate communication. Also, a better relationship between the tribe and the one-parent or one-guardian household should prevail.
d. A communication is necessary to make Indian people aware of the available educational programs.
e. Good leadership for community education is needed to bring people together.
f. For social purposes, it would be great if one day of the year we could have an annual tribal employee's picnic. This, I think, would help departments become better acquainted as to what other departments are doing.
g. The best method of communication for the particular tribe must be found and used. That is, oral communication might be better for one tribe while written communication might be better for another.
h. Activity that involves the old, inactive, and uninvolved knowledgeable people to teach the young should be started.

XVII. Alternative Proposals

a. Develop folk culture classes for respective pueblos. Help reinforce culture, and encourage the elders to become teachers.
b. Education of ways, purposes, alternatives to solve problems. Not only should a particular way be pointed out, but an alternative.

XVIII. School Facilities

a. Larger community buildings to hold activities such as bingo games, showing of movies, and fund-raising events.
b. A center should be established on each pueblo, rather than a facility to be used for after-hours activities only.
c. Public schools and community buildings should be open year-round for community activities.

XIX. Higher Expectations

a. Greater expectations of students generated by parents and educators.
b. Once a need has been identified, be patient, as changes take time.

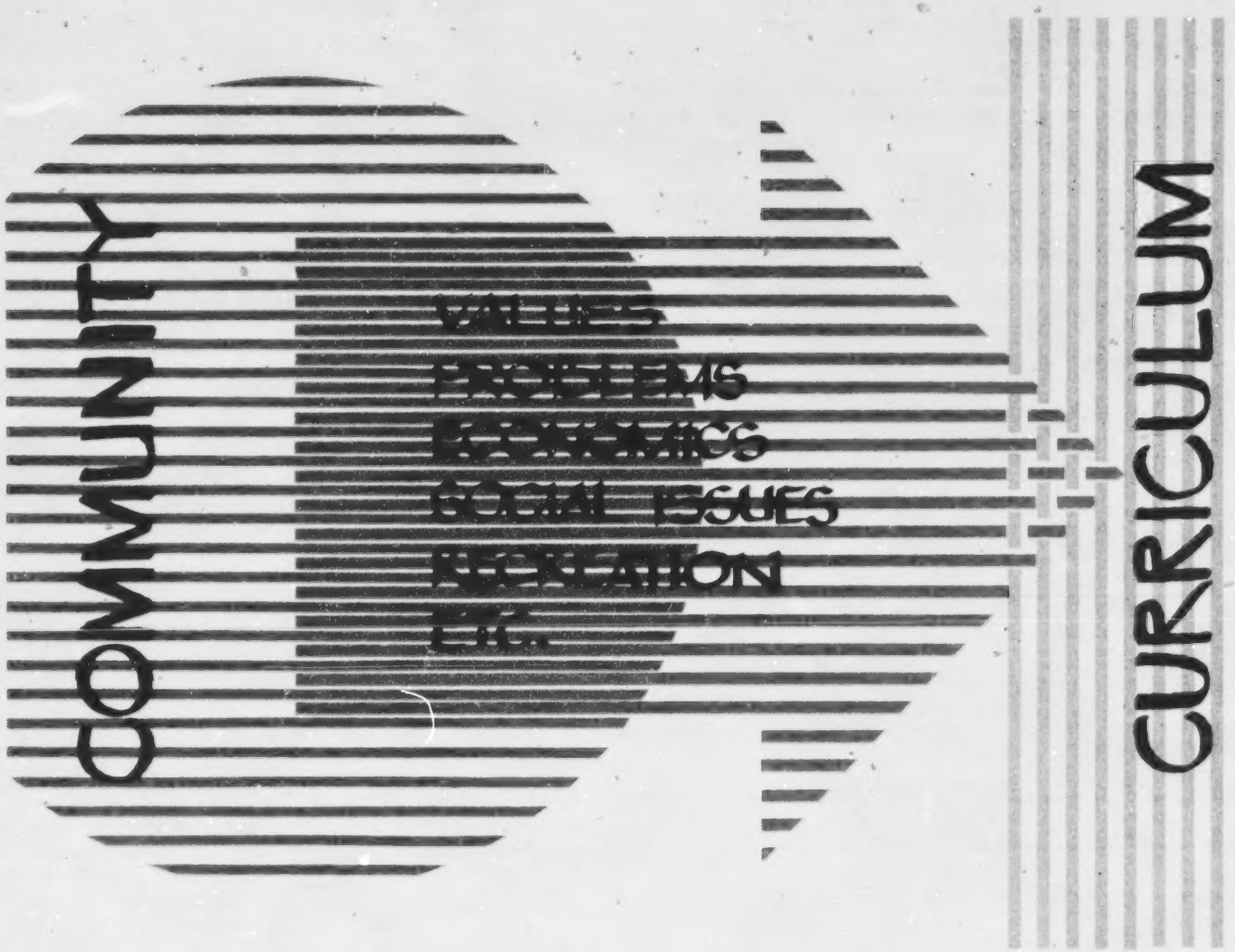
XX. Student Activities

a. There is a need for activities for shy, confused, unsatisfied youth to gain self-esteem.

After identifying the areas of need, we identified community activities which would correspond to the fulfillment of those stated needs (the use of our questionnaire had that added value). The following kinds of activities were identified: Recreation, Career Counseling, Environment, Parental, Energy, Curriculum Development, Educational Program Development, Administration, Health, Outreach Activities, Community Planning, Lobbying, Housing, Resource Data Bank (CAICE), Communication, School, and Student.

Prominent was the need for a resource bank such as CAICE. As was said before, The Center for American Indian Community Education is dedicated to help Indian communities. We invite you to contact us.

The participants projected some very practical and effective activities which could help solve some of the problems of their communities. It seems that an Indian community education approach, which gives these community members a chance to affect the quality of their own lives without external, artificial restrictions, is the best method for improving the Indian way of life today. Since the members of the community are more familiar with their problems and areas of need, they are superior authorities on finding the most direct and effective solutions for those problems. Even a casual look at the data presented above will evidence that fact. But, the time has come to take more than a casual attitude toward the value of Indian self-determination. Now it is time for us to scrutinize the realities as perceptively as we can so that we may find the best way to the Native American's survival.



This graphic illustrates a sample of the activities in Indian community education. It also shows that these meaningful activities must stem from the community itself. Developments, as the graphic shows, must ultimately originate from the fertile soil of the community concerned if they are to be effective, relevant, and helpful.

ICE Forum IV—"Defining School/ Community Role in ICE"

Tuesday, April 24, 1979

Discussion focused on the identification of the appropriate roles which both the school and the community should play in the enactment of an Indian community education effort. Participants asked the following questions.

"What are the most effective roles which the school and the community can take to meet the unmet needs of the community?" "How well does your school system meet the comprehensive educational, training (and other) needs of your community?" "Could the school provide more staff time, manpower, building availability, etc., to meet those unmet needs?" "How much input *does* the community have in determining what occurs in the school setting?" "How much input *should* the community have in such determinations?" The results of this forum follow:

Conference participants engaged in dialogue concerning ICE resources.

ISSUE STUDY #4

Defining School/Community Role in Indian Community Education

I. School Personnel

a. Determining manpower training needs in development project in the community.

II. Governance

a. Community input to and through the school board.

b. All of this seems to presuppose a community *owned* and reined school.

c. Community should determine own educational needs then have school more responsive. School play *evaluative* role: United Educating Role

d. Need better coordination between BIA school board and public school and others and have the same type of education system.

e. Defining School/Community Role
What is the most effective role the school and community can take to meet unmet needs of the community?

More coordination of a board—our community has too many boards of education and if we could only have one to serve the community it would be more effective in solving problems and creating new ideas to help the members of our community.

f. Defining School/Community Role in ICE
The community has many boards and committees for various programs. That is where the conflict begins. They are separating the community into so many different groups that no consideration between these groups exists. The community should have one governmental body to control or govern the community.

g. Indian education must come from internal sources and manpower for it to be meaningful—this would cut down on drop-out rate.

III. Students

a. Schools should be controlled, for the most part, by the local community.

b. Community/school
Public schools should recognize instruction at community level and consolidate.

c. Defining School and Community Roles
Community should be informed as to who controls schools and makes decisions.

d. School board members and other decision makers at the community level need to be educated in the types of alternatives available to institute change.

e. Issue: Attitudinal change among administration is a key to the implementation of a community education program.

f. How much input does the community have in determining what occurs in the school setting?

None! Our community wanted to be paid to get together. (Our student-parent committee). Even when they got together nothing much was being done.

g. The school board must be made aware of the needs of the community—begin here first. When new projects are reviewed by the school board—require that they *attend* a training implementation session. Sell them first—then require them to *sell* the community on what the community wants.

h. To involve officials at local levels and discuss unmet needs and what they can do to stimulate education.
i. Community should recognize that the schools on their reservations are theirs—not the State's or BIA's. When the ownership is accepted, the community would respect and use facilities to the utmost.
j. Indian community education it seems at this point still determining its own direction—let's get back to *grass-roots* community action and educate our *own* people—that's Indian Community education.
k. The community *should* play a large part in matters of the school setting because the people whose children are in school have to be concerned how the youth are educated.
l. Tribal administration involvement—getting the support of the governing body for community education efforts.
m. The principal of a school is a very very powerful person. Too powerful!
n. Cultural exchange
A learning experience needs to be open for students to gain the *best* of both cultures (Indian and non-Indian) and to use these values to their benefit.
o. Have the community schools—bureau or public provide part-time staff for tutoring Indian students.
p. Personal problems of students should be the concern of school administrators and teachers. A student's anxiety and conflicts that produce problems that evolve from the educational experience from two sources: Indian parents and white educators. Cultural education for teachers must be insisted upon by Indian communities or can be undertaken by mutual agreement.

IV. Clubs/activities
a. Mothers club—sit and stitch type of club
men's hunting/fishing club
invite participation from the church such as: youth groups, church activities and minister involvement.

V. Adult Education
a. Adult community education. The school age population for the future years should extend to adults. The youth in schools will decrease or level off. This means that the traditional school will need to deal with the continuing educational needs of the adult community, as they live their lives while coping with the demands of the next century.
b. How about educating one tribe into the uniqueness of another tribe?

VI. Curriculum Planning
a. Schools should recognize cultural relevance—is its curriculum effective?
b. Schools *must* be knowledgeable on needs of the community and respond curriculum-wise to those needs despite school board decisions that often don't see the finer reasonings.
c. Curriculum planning sessions in the format should entail folk-culture or direct study classes to reinforce Community Culture and Language.
d. Curriculum must be relevant to local needs. Environmental, psychological, financial, and other barriers must be overcome in designing these curricula.
e. Communities should inform schools of cultural traditions of their young and their reception of regimented classes.
f. Schools/school districts need to assess the recipients of the services to determine what the recipients (students, parents, and community) feel they need from the system.

Dr. David Darling, Dean of the College of Education, University of New Mexico—Banquet Speaker.

g. Can work-study programs be year-round programs and better meet the needs of students?
h. Determine what the unique internal philosophies and values are of the specific community.
i. Appropriate roles which both school and communities should play concerning Energy Development and Indian communities and energy development nationwide and worldwide is not going to stop. Many U.S. energy reserve are located on Indian lands. I believe it is up to each individual Indian to educate themselves on current issues and impacts of energy development affecting Indian communities and people. Self-determination an sovereignty depend on Indian people and communities. By educating themselves, Indian people can exercise their *rights* to decide what is best for their communities. Schools and communities should begin to become aware of Energy Development. The future decisions depend on human resources, no matter what age. Therefore, guidance through education can direct our children and their future.
j. If Community/School approach is taken, then education could take a more integral, Indian-style education which is not scheduled from September to May, but is a more integral part of life.
k. Community should develop own outreach programs to inform residents on all matters and a staff to work directly with local schools.

VII. Parent's Involvement

a. The Indian community input into most school systems is low. There is a lack of communication between parent-teacher. Most Indian families (parents) on and off the Reservations are strictly involved in the survival of the family, not the education of the family. The question: is certification always necessary? There are many good teachers, but when not certified by the State they are looked at as not qualified. But, in actuality, all teachers should be certified.
b. The Indian community and school need to learn the technique of parent involvement. A type which involves both, not just to settle problems, but to prevent them.
c. Parents should participate in school programs and activities. The problem is the school staff or faculty do not try to get involved with the parents which, in turn, causes the parents to stay away from the school. There is a lack of communication and coordination between school staff and parents.
d. Schools should be able to have more close contacts with parents at home. Make teachers aware of our cultural activities. Every effort should be made by both sides to work together.
e. The community should be educated in how school systems operate or function, whether they be public, contract, BIA, mission, etc. In this way, there will be an understanding between the role of each (community/school) to better meet the needs of the people. Just some simple terminology clarification may be all that's needed for schools and communities to communicate better.

VIII. School-Community (Togetherness) Planning

a. Schools and communities should have reciprocal relationship. School should open itself up to community, determine what community needs, then proceed with planning with community input.

b. Continuous effort to obtain community input into planning, designing, and implementing programs. This must occur from the beginning to end. It will eliminate some natural suspicion and resistance.
c. Comprehensive educational training depends on the harmonious balance between school and community organizations. Working together creates a meaningful community educational experience.
d. The school is one of the best facilitators of community education because of their link of communication with the community through the students. If this school link to the community could be strengthened, community needs could be addressed. The big problem today is that the schools are not closely integrated into the community and vice-versa.
e. Unmet needs of the community are best determined by the community. Schools need to prepare students for "living" in (or outside) the community, rather than strict emphasis on "academics."

IX. Community Use of School Facilities

a. Schools need an 'open door' policy, making themselves more flexible in meeting any needs of the community, rather than functioning on an 8-3:30 schedule 180 days a year.
b. Before any programs can be proposed at the local community level, there must be assurances that people at the local level are involved.
c. The schools should be open to the community, after regular school hours and throughout the year.
d. Open the school facilities to community programs taught by community members to teach them cultural arts.

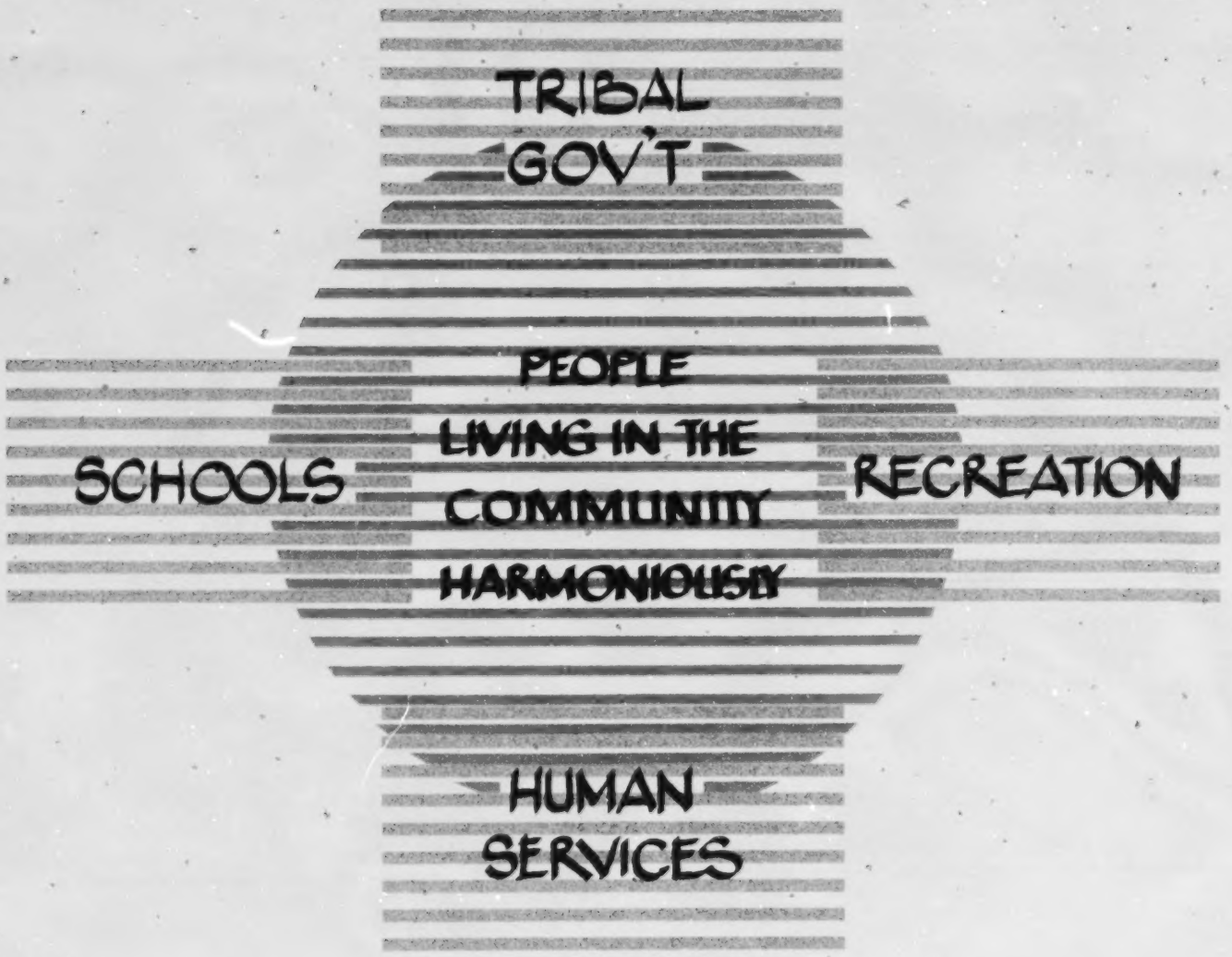
X. General

a. Schools can operate on the refuse of industry. Commitment on the part of communities to provide physical needs is vital.
b. School is very vital to the prosperity and growth of a community. The school is developed for the people and not by the staff. School should serve the parents' and children's demands.
c. Funding and evaluation become political concerns that are not dealt with adequately in the school or the community.
d. Provide all sorts of employment—counseling services.

This forum produced some very detailed data which begins with an obvious fact. But it is a fact which gets lost in the shuffle produced by the activities of external organizations aimed at "helping" the Indian communities. The fact is that potent, effective, and productive Indian community education presupposes community owned and controlled schools and facilities. From the data above, one can see the obstacles and complications which are thrown in the path of effective Indian Education by the external agencies which control what kinds of activities occur in an Indian educational setting (see especially the section on "Governance" in the data above). There is no doubt that there is a strong call for more community input into educational affairs.

There is also an expressed need for intertribal communication and dialogue. "How about educating one tribe into the uniqueness of another tribe." The more openly Indian people communicate and educate one another, the less frequently they will have to suffer external intervention and all of the problems which come with that intervention.

Besides a call for the community use of school facilities, there is a prominent need expressed for school-community "togethernes planning." This is the fundamental theme behind any sort of community education and it shows itself here, again, in the Indian setting. The most effective and potent community-school relationship can only take place after the community takes hold of the reins of its school.



This graphic illustrates the need for a harmonious effort between all of the concerned agencies, organizations, school groups, tribes and governments to arrive at the best and most effective way to meet the *real* educational needs of the Indian communities.

ICE Forum V—"Determining Manpower Training Needs in ICE"

Tuesday, April 24, 1979

After determining the areas of need, discussions determined:

1. What manpower, and what kind (internal, community manpower or external, non-community manpower) is necessary to meet those needs;
2. What training, if any, will be necessary for that manpower; and,
3. How such training will be accomplished and at what cost (both financial and cultural)? Such training can be accomplished through formal education or through a leadership development internship program like that developed by CAICE.

The results of this forum follow:

Conference participants engaged in dialogue.

ISSUE STUDY #5

Determining Manpower Training Needs in Indian Community Education

I. Management Training

a. Training in Leadership

II. Professional—Other Than Educational

a. Training needs must be coordinated with housing, domestic water, rural electrification and related concerns if the upcoming professional/skilled cadre are not to be lost, pushed out, etc. to off reservation communities.

b. Manpower Ideas—What about making jobs in my rural area? There really are no jobs. *Job Making Implementations* needed.

III. Professional—Educational

a. Manpower—Identify resources for community members—for training potential personnel from community which they can identify as their own—preserving their own resources.

b. Parent support for education—encouragement to begin at early age. K—12

c. Career development in high school—with community guidance for Indian community benefit.

d. Leadership development at the school level on to the community.

e. Professional or semi-training in specific educational areas for local members at universities, specialized schools, etc.

f. Need education from basic level for whole community in environmental and health hazards.

IV. Training Content/Curriculum

a. Training Needs:
The Center should provide training to tribal programs which have to communicate with service populations. Programs like the CHR's, Health programs, etc. could all use a boost in providing information to their clients.

b. We need more formal education through workshops by leadership development internship programs in Mississippi Land of Choctaws.

c. Issue: Manpower Training Needs
To meet needs in manpower, Indian communities need to sensitize themselves to the most valuable resource: that being human resources. Indian communities need to strengthen opportunities for Indian students' future career goals. Training educators in sensitivity towards students needs should be a major goal of all Indian communities. They must provide awareness of all opportunities available, by applying educational curriculum specifically to Indian needs and issues. It is our hope that Indian students in the future will be developing our Indian communities.

d. To determine the manpower needs of your community and the jobs that are available. Thereby providing training to fill those needed positions.

e. Develop individual enthusiasm, self-esteem, self-sufficiency—develop potential of individuals. Once this is begun, then community enthusiasm begins, self-determination, self-sufficiency and then total tribal self-determination!!

f. Navajo Community College General Catalog—refer to

Sociology/Human Services degree pp. 62-63
Recreation degree pp. 64-65
Sciences Technical Training Programs p. 69
Water & Waste Water Treatment
Occupational Health & Safety
Energy and Environmental Technology
Mining Health & Safety
Health Related Special Training Programs p. 71
Community Health Representatives
Emergency Medical Technicians
Veterinary para-medic program p. 71
Child Development Associates Program pp. 77-78
Appropriate Technology Program—Shiprock
Social Work A.S. p. 80
Applied Agriculture—Shiprock p. 81
Vocational Rehabilitation, Evaluation & Instruction p. 82
Human Services and Community Education pp. 25, 108-109

g. Classes on community human services utilizing present employees from such programs.
h. In environmental education manpower needed is *tribal professionals who know geology, environmental science, legal assistant.*
i. Manpower training on how to develop other programs for an ongoing level.
j. Develop communication skills.
k. Appropriate area of training needed e.g., Energy/ Environment issues.
l. Leadership development classes.
m. Internal—manpower training with those interested need leadership opportunities.
n. Organizational training.
o. Develop self-confidence.
p. Personnel-Trainees should be trained in the specific areas that they will be hired for permanently. This would give them a goal to accomplish and give them a motive to stay in training.
q. Law training for tribal court advocates. To research tribal court systems and special legal relationships that exist by treaty or any congressional act.
r. Make tribal leaders responsible in developing community/individual leadership—self-esteem, *self-determination—sovereignty.*
s. *Alternative* to formal education—Determine individual/community educational, social, economic needs then develop educational program to fill those needs.
t. Generally those Indian students going into the technical fields are not well prepared in math, hence concentrated efforts should be made to rectify this situation.

V. Personnel Selection

a. I think training centers need to offer more training for parents who are serving on various educational committees, i.e., their duties, powers/authority so far as serving on such committees, so that they can serve to their full capacity in fulfilling the goals for Indian students.
b. A work/study or work/experience program for students would be beneficial in helping students to explore various career opportunities, relevance of education, as well as the question of learning a reservation job or one in an urban setting.
c. Training existing community workers and mobilizing them as part of community planners' jobs. Also assist chapter offi-

cers to work with people in community. Should have technical knowledge of layout, drafting, spatial planner. If trained as a city planner would be contact person for other resource people in construction engineering, etc. Would work with educational planner who would do grant writing, etc. Also work with other technical assistants from other communities. Organize training of resource people—could use fewer resource people specialists this way.

d. The availability of tribal personnel willing to commit themselves to a career in community education when there are *no present* long-range plans would pose a problem. And another problem would be the ability to *retain* the *trained* person in the community after a couple of years. Once the tribe/organization upgrades personnel, the wage competition and economy would perhaps influence them to vacate their position for one of higher pay. Many times program and tribal funds cannot compete with the job market
e. Need better trained tribal chapter representatives.

VI. Para Professional—Other Than Education

a. Teacher-aide training (tutorial techniques)
b. Better trained tribal chapter representatives

VII. Training Methods

a. The use of community-based resource people to train identified needs.
Some type of training or program needs to be set up to deal with the problem of "communication." This includes parent/student, parent/teacher, community itself, and community/school board. Also, the value of printing notices in tribal language needs to be evaluated since many people speak their language but can't read it.
c. Development of a general assessment tool to determine the typr of needs of the community and tailor the training to the needs.
d. We need to identify some ICE models.
e. Training must be done in the field.
f. Need to have a facility open at night to train people who are working during the day.
g. More on-the-job training with various companies, e.g., Sandia Labs, Kerr-McGee, etc.
h. Create programs through BIA, Title IV, CETA funds, etc. to make community members aware of their own potential and experience.

VIII. General

a. The establishing of a community council to determine the needs of the community and to coordinate all activities.
b. Internal community resources should be identified; staff should be utilized to transmit training received to the community.
c. The issue of identification of people (unmet human potential) rather than federal monies.
d. Parents need training in how to deal effectively with their children. They also need training on how to deal with the school and the "system" in general.
e. Better communication, more than yearly-mail for ICE centers would be very helpful to those interested in one or more areas, such as determining manpower training in a new or existing ICE Program.
f. Better communication channels for better coordination and cooperation

g. More communication needed on Indian affairs such as investigations and hearings re Indian educators. This instrument could be used as a training/learning situation.
h. Education programs should not maintain political ties and should remain objective to community needs.
i. The type of manpower that will be needed to develop and organize a community education program and facilitate the process will be in administration and management. These people would need in-service training on the concepts and process of C.E. in order to serve as coordinators, organizers, developers and leaders in the whole process. They would need to be educated to the fact that this is not a competitive process, but one of coordinators and cooperative effort.
j. The Center should actively help tribes set up their own community education. Coordination is very important; funds to set up the workshop and pay the consultants should be sought on a joint basis with the tribes.
k. Recognize the Indian Community as an individual institution nationwide and accept their culture.
l. One of the most important points brought out about training is at what cost that training will affect the community culturally. The affect upon the community should be viewed as to its long-term effects.

From the data gathered in this forum, we can see a pattern which becomes more evident and more clearly defined as it recurs. The participants of the conference saw the need for internal solutions to internal problems. This was expressed by Indians asking for leadership development, self-determination, more extensive help from CAICE, workshops (on-site and others), etc. The most potent statement which summarizes general tenor of the data received from this forum follows:

"Manpower—Identify resources for community members—for training potential personnel from community which they can identify as their own—preserving their own resources." (See data above.)

Also of great importance was the need to raise Native American "self-esteem." One of the participants said:

"Develop individual enthusiasm, self-esteem, self-sufficiency, develop potential of individuals. Once this is begun, then community enthusiasm begins, self-determination, self-sufficiency and then total tribal self-determination!!" (See data above.)

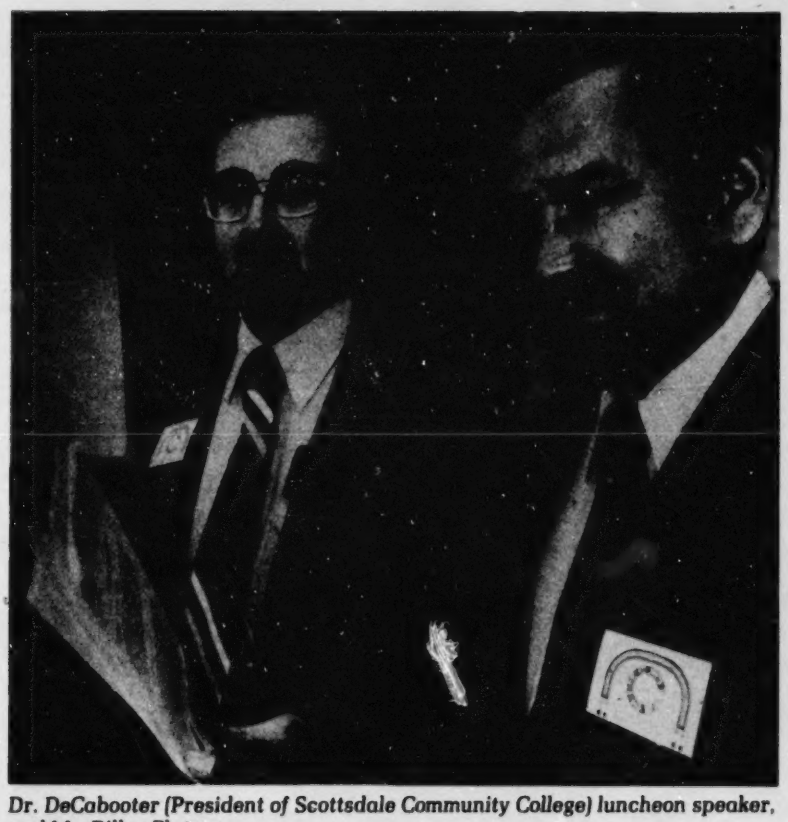
There is a reciprocal relationship between the individual (and his/her self-esteem) and the community (and its esteem). The community education approach produces a working relationship between those two factors which go together to form a well- integrated, harmonious community of people. The need for *Indian- controlled* community education was expressed repeatedly.

Requests were made for more extensive involvement by CAICE in assisting Indian communities with their needs. Feel free to request our resources and assistance.

The fear of cultural harm was expressed by the participant who said,
"One of the most important points brought out about training is at what cost that training will affect the community culturally. The effect upon the community should be viewed as to its long-term effects." (See data above.)

Therefore, it cannot be over-emphasized

that internal, community approaches to community problems are to be preferred to external involvements, even though the use of these external agencies may be necessary in the short run. Planning and training must continue so that communities can "take the reins" and so that they never have to fear cultural annihilation.



Dr. DeCabooter (President of Scottsdale Community College) luncheon speaker, and Mr. Dillon Platero.

This graphic illustrates the close inter-relationship of community needs and manpower training needs. Ultimately manpower training must respond to the expressed and real needs of the community. It is best to develop internal personnel to fulfill community needs. In determining the answers to issues concerning manpower and manpower training, the focal point must be the community in question.

ICE Forum VI—"Determining Strategies for Implementation of ICE"

Tuesday, April 24, 1979

Once it had been established that Indian community education is valuable and advantageous for Indian communities, it was necessary to discuss avenues for the implementation and development of ICE programs. Some basic questions were discussed, such as: "What are the first steps which must be achieved for the effective enactment of an ICE effort?" The first major step towards enactment is something we all tried to discover through our work at this First National Conference: i.e., an awareness of what community education *means* in a strictly Indian setting. The value of this forum presupposed the work already accomplished in the previous forums. Taken together, the forum discussions gave a comprehensive picture of what community education means in an Indian setting. The results of this forum follow:

Forum participants working on ICE Strategies.

ISSUE STUDY #6

Determining Strategies for Implementation of Indian Community Education

I. Communication

a. Always allow individual members of community input in ICE programs by encouragement, developing leadership, developing self-esteem, self-determination, and self-sufficiency.
b. Community should be aware of their leaders' actions. There is a lack of communication.
c. There should be some kind of mediation to help facilitate communication between community people and technical assistance people.
d. Opening up communication with other agencies and groups which have concern for any facet of education, economic development, and health services so that appropriate referrals can be made.

II. Needs

a. Identify roles of community or people involved first.
b. Do a needs assessment to determine what problems are to be solved first.
c. Goals and objectives need to be set up, then a committee to carry out these goals and objectives.
d. The activities done to reach each objective have to be evaluated in terms of the community benefits.

III. Institutional Resources

a. Make use of service agencies in area (many times they will provide instructor and materials).
b. Access to information—Federal, State, and Tribal.
c. Establish contacts with agencies, services, organizations, and universities that could be helpful to your program.
d. Community education could be supported by students from universities, colleges, etc. that would do technical work for the communities. Also, have indirect access to libraries, etc. Could serve as liaison between University and communities. High Schools can be involved and students can get involved in the community through projects.

IV. Funding

a. Community should handle the monies—if it is received from the funding agency.
b. Identify resources for funding by proposals—but must have funds in order to write proposals.
c. Public School District Budget, Tribal Education Budget, and BIA Education Budget.
d. Apportionment of money also involves person who can hire and fire personnel, as well as make policy.
e. Funding services should not be restrictive with regard to changing or dominating a community education effort.

V. Human Resources

a. Gathering resources—be they human or physical—currently available with development potential.
b. Children should be included in planning so that the energy of youth can be tapped. Indian leadership positions in the community setting are important.
c. Skilled people should be used to sponsor activities, e.g., beauticians showing teenager the latest in hairdos, carpenters showing woodwork to interested people, Red Cross

to give First Aid classes, Home Economics teachers to give cooking classes, State Extension Agent to sponsor Home Management activities and livestock operations, with aid of Home Economists. Free films can be sponsored by State Library, and Community people can provide cultural program activities.

d. Utilize students in classes to teach other classes.
e. Involve parents. The parents and community must be motivated to see the need for ICE as being beneficial to all members of the community in educational and recreational pursuits of their culture.
f. Inviting Technical Assistance from within the Tribe or outside the State, BIA, etc.
g. Initial contact with community members necessary—not just the local power structure but the "man on the street."
h. Community-Tribal leadership prioritization of needs before implementation. Make sure they are mutually understood.

VI. Programs

a. Seeking from the community, not from the administration, answers to arrive at objectives with the program.
b. Program management through considering human and organizational resources to meet program goals and objectives.
c. Utilizing in its fullest sense the skills of teacher and students in the program.
d. Developing family counseling for unwed mothers who need moral support.
e. Once community needs have been identified, they should not have such stringent rules and regulations that those directing the program could not remove from, or add to, the program as the need arises.
f. Continuous ongoing program evaluation to improve effectiveness and also identify shortcomings, with recommendations for alternative approaches and solutions. Many programs are initiated but fall by the wayside due to inadequate evaluation.
g. Take advantage of already-existing community education programs, and see how you can use some of their ideas.
h. Suggest implementation of ICE to UNM CE Center for local elementary school level to gain additional information for school program and students to achieve better developed materials (tutoring), visual aids. Also, parent support needed, i.e., how to approach a local school situation.
i. Resource centers should be set up.

VII. Planning

a. Most communities are aware of their needs but need technical assistance to know how to start, someone to put down ideas on paper and implement programs. The job should be given to someone already working with the program, not to an outsider, but to one who can communicate with the people.
b. In the planning stage, make sure there is transportation to the planned facility.
c. Outreach to grassroots people to inform and get input during planning stage.
d. Find a model to follow, or a similar procedure, and use it for a guide.
e. Include women in planning and leadership positions in staffing.

VIII. Politics

a. Concerning policy and funding priorities an important

consideration is knowing where to go at Tribal, State, and National levels.

b. Be knowledgeable about the trends in power organizations. Example: BIA.

c. Stick to specific issues when supporting political power structures or people.

IX. Community Education

a. Community Education needs community involvement, commitment and support in order to make the ultimate goal of community education succeed—that goal being greater self-sufficiency and independence.

b. Indian communities always *had* community education—just a matter of re-establishing the natural system that has been disrupted by large bureaucracies' people yet styled by these people.

Many new values that didn't fit enforced on these communities.

c. There are too many Indian social workers, teachers, etc. What Indian people need is business managers, business oriented staff because the essence of community education is community development. Communities can only develop by becoming economically self-sufficient not dependent on the federal, state, etc. Funding programs which only create a dependency. Why be comforted with grants which create a dependency when Indian Tribes have the economic potential to make enterprises profitable which in turn will fund programs which the Tribes feel are needed rather than grant guidelines telling tribes what is good for them?

d. Involving the Indian community as a whole.

e. Indian people must learn to take risks. Tribes should look at business virtues that we profit oriented Indian Tribes today do not want to take risks but prefer the comfortable dependency creating cycle of grants and to live in a programmatic situation where grant guidelines dictate the types of Tribal programs to be run.

f. Recognition of traditional community leaders and involving them in local power structure.

g. School—community approach.

The Honorable Senator Arthur Hubbard (Banquet Master of Ceremonies).

X. Implementation Procedures

a. Objectives have to be made clear for any program to be successful.

b. Form a committee of existing education committees such as CE Advisory Committee.

c. Continued sustained effort and continual feedback and evaluation so that modifications as needed can occur.

XI. Training

a. Use teamwork with at least one person who understands the culture.

b. Local community training to establish not only a vertical, but also a horizontal power base that will support community facilities with a collective network to help pull the power base together.

c. How do you go about finding methods to develop your interests? Inservice training is something you will use and benefit by to help you on whatever you are doing.

XII. Activities

a. Senior Citizen art shows

b. Develop community garden for family usage and help to preserve it.

XIII. Community Education Development

a. Introduce various resources on educational concepts, orient tribal leaders on the importance of educational efforts, develop outlines so tribal members can participate and become part of the planning process, and motivate and keep interest in the program alive.
b. Develop a willingness to deal with change and help other also deal with change.
c. A group or individual strategy creates interest for a community need. Need to create a community awareness so that community participation can achieve the implementation of a desired goal.
d. A new self-awareness of the value of the culture of the community is necessary in order to maintain interest in devlopment of an ICE. A key factor is the desire of everyone to preserve their culture.
e. Faith is needed on the part of both community and non-community individuals.
f. Use the language of the community.
g. Developing, but changing, strategies of facilities for more community usage.

This forum concerning "Strategies for Implementation of ICE" was a review session and also a forum for any discussion which still needed to be brought forward. One participant condensed the main thrust of all of the six forums:

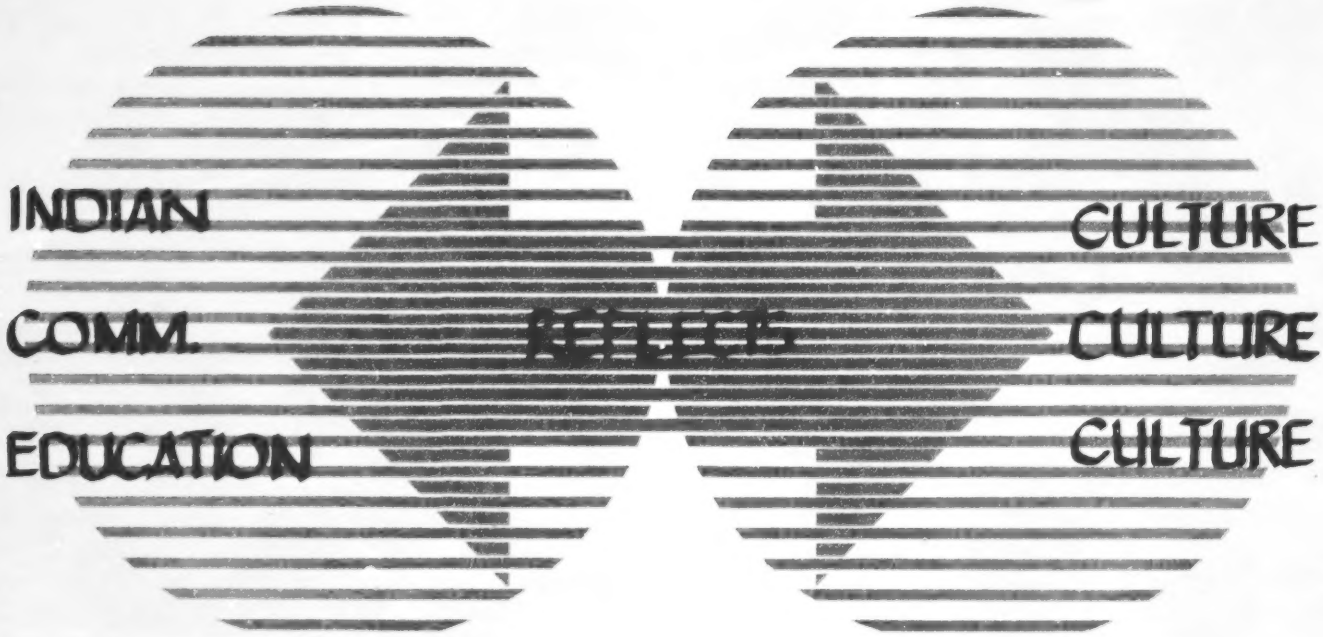
"A new self-awareness of the value of the culture of the community is necessary in order to maintain interest in development of an ICE. A key factor is the desire of everyone to preserve their culture." (See data above.)

If we look very closely at the body of data drawn from the forums, some major factors come into view:

(1) There is desire on the part of Indians to take the reins of their own destiny.
(2) The Indian people can successfully "take the reins" and direct the course of their own educational programs.

But sovereignty, self-determination, and Indian community education is not easily gained. Some of the major stumbling blocks to these necessities have already been seen: external influences; paternalism; low self-concepts; not enough community involvement; not enough parental involvement; no jobs; no training; no clear direction; not enough funds; too many restrictions which come along with the scarce funding; governmental control; not enough resource banks and assistance agencies; etc. The data gathered is articulate. It speaks for itself and holds imperative messages. The Center's interpretations represent one view of what the data means.

All concerned people should study and interpret the data so that we may continue the dialogues and the direct actions which are needed to develop Indian community education. We, here at the Center, are dedicated to meeting that challenge and are committed to helping the others meet that challenge. We invite you, your community or your organization to join us in our work.



This graphic reflects on one of the most prevalent needs identified at the conference: i.e., the need to retain the Indian cultural background in the face of necessary adaptation and modernization. An ICE setting allows retention of culture to take place without distortion. If Indian people are allowed to "take the reins" then they can modernize and adapt in their own way with their own tools and, at the same time, can retain their self-identity and rich cultural heritage.

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Chapter Three

Needs Identification Questionnaire

Development of Questionnaire In order to achieve optimal results, the conference staff developed a questionnaire which would quickly and easily identify the major areas of need in Indian communities. After establishing the focal areas of need in Indian communities, implementation of programs can be developed.

To formulate relevant questions for this questionnaire, CAICE staff travelled to various sites to have discussions and interviews with individuals representing various Indian community interests. A sample of the questionnaire and the results follow:

Questionnaire

Directions: Please carefully read, think about, and discuss the following areas of concern in Community Education from the perspective of the needs of your specific community. After discussing whether these areas *are* of concern for your specific community, simply check mark the appropriate box. If the area mentioned *is not* of concern to your commnity, then leave the boxes blank. Space is provided for additional areas of concern which have not been mentioned.

(1) Does your community need to provide channels for adults to complete their high school education?

Weak need	Moderate need	**Strong need**
10	**22**	**40**

(2) Does your community need to offer alternative educational programs for children who are not functioning well in regular school situations?

Weak need	Moderate need	**Strong need**
4	**16**	**51**

(3) Does your community need to offer courses in basic communication and reading skills in English?

Weak	Moderate	**Strong**
2	**21**	**48**

(4) Does your community need a "watchdog" program which makes sure that resources are being used maximally to meet the needs of the entire community in terms of education?

Weak	Moderate	**Strong**
2	**31**	**37**

(5) Do people in your community need to increase their understanding of the political, legal, and governmental procedures and of the current political issues of the day?

	Weak	Moderate	Strong
(a) at community level?	3	14	**54**
(b) at tribal level?	4	24	**39**
(c) at state level?	0	16	**53**
(d) at regional level?	1	25	**43**
(e) at national level?	3	16	**52**
(f) at international level?	8	18	**41**

(6) Does your community need to improve the extend and the availability of community health services?

Weak	Moderate	**Strong**
6	**30**	**36**

(7) Does your community need to provide more mental health services?

Weak	Moderate	**Strong**
2	**28**	**40**

(8) Does your community need to provide more "planned parenthood" programs?

Weak	Moderate	**Strong**
6	**25**	**38**

(9) Does your community need to provide more health education courses and workshops for all community members?

Weak	Moderate	**Strong**
1	27	**42**

(10) Does your community need to develop more vocational training (either in terms of "O.J.T." or formal vocational schooling)?

Weak	Moderate	**Strong**
0	18	**52**

(11) Does your community need to hire or train a "job developer/ counsellor" whose business it would be to act as liaison between individuals from within the community who need jobs and the interviewing, personnel agents from various local, regional and national employers?

Weak	Moderate	**Strong**
4	29	**32**

(12) Does your community need to meet more individual employment needs by hiring or training a "job developer/ counsellor" whose business it would be to act as liaison between individuals from within the community who need jobs and the employers from within the community?

Weak	Moderate	**Strong**
4	24	**40**

(13) Does your community need to provide more education in the traditional arts and crafts of your community?

Weak	**Moderate**	Strong
11	**41**	18

(14) Does your community need to provide more education in the traditional religion/philosophy and their attending rites celebrated through the music and dance of your community?

Weak	**Moderate**	Strong
20	**30**	27

(15) Does your community need to provide more child care services for working or disabled parents?

Weak	**Moderate**	**Strong**
2	**34**	**34**

(16) Does your community need to provide more transportation services?

Weak	Moderate	**Strong**
8	26	**35**

(17) Does your community need to provide more assistance in securing housing for individuals and families in the community?

Weak	Moderate	**Strong**
6	26	**38**

(18) Does your community need to provide marriage counselling?

Weak	Moderate	**Strong**
5	30	**31**

(19) Does your community need to provide better water services?

Weak	Moderate	**Strong**
13	22	**32**

(20) Does your community need to provide better roads?

Weak	Moderate	**Strong**
9	23	**36**

(21) Does your community need to provide more recreation activities for the youth of the community?

Weak	Moderate	Strong
5	13	52

(22) Does your community need to provide more recreation activities for adults?

Weak	Moderate	Strong
4	25	39

(23) Does your community need to provide more combines youth/adult recreational activities?

Weak	Moderate	Strong
2	16	50

(24) Does your community need to increase its awareness concerning national and international energy issues?

Weak	Moderate	Strong
1	23	45

(25) Does your community need to increase its awareness of the potential hazards involved in both the extraction of and the use of certain forms of energy?

Weak	Moderate	Strong
2	14	35

(26) Does your community need to become more informed concerning ecological issues such as:

	Weak	Moderate	Strong
(a) overgrazing	25	17	37
(b) water pollution	2	18	45
(c) air pollution	6	18	40
(d) radiation	7	14	39
(e) erosion	2	14	43
(f) forest control	11	14	35

(27) Does your community need to clarify the respective legislative roles and powers of both the tribe and the community?

Weak	Moderate	Strong
0	16	50

(28) Does your community need to clarify the amount of outside, non-Indian influence it will accept in its internal affairs?

Weak	Moderate	Strong
4	19	42

(29) Does your community need a clearer definition of what constitutes an "Indian" member of the community who will have a say in internal community affairs (e.g., What biological and/or cultural pre-requisites must be met before your community can recognize an individual as a genuine member of your community?)

Weak	Moderate	Strong
12	28	25

(30) Does your community need more training in "Grantsmanship" (the writing and implementation of grants and funded programs)?

Weak	Moderate	Strong
4	14	49

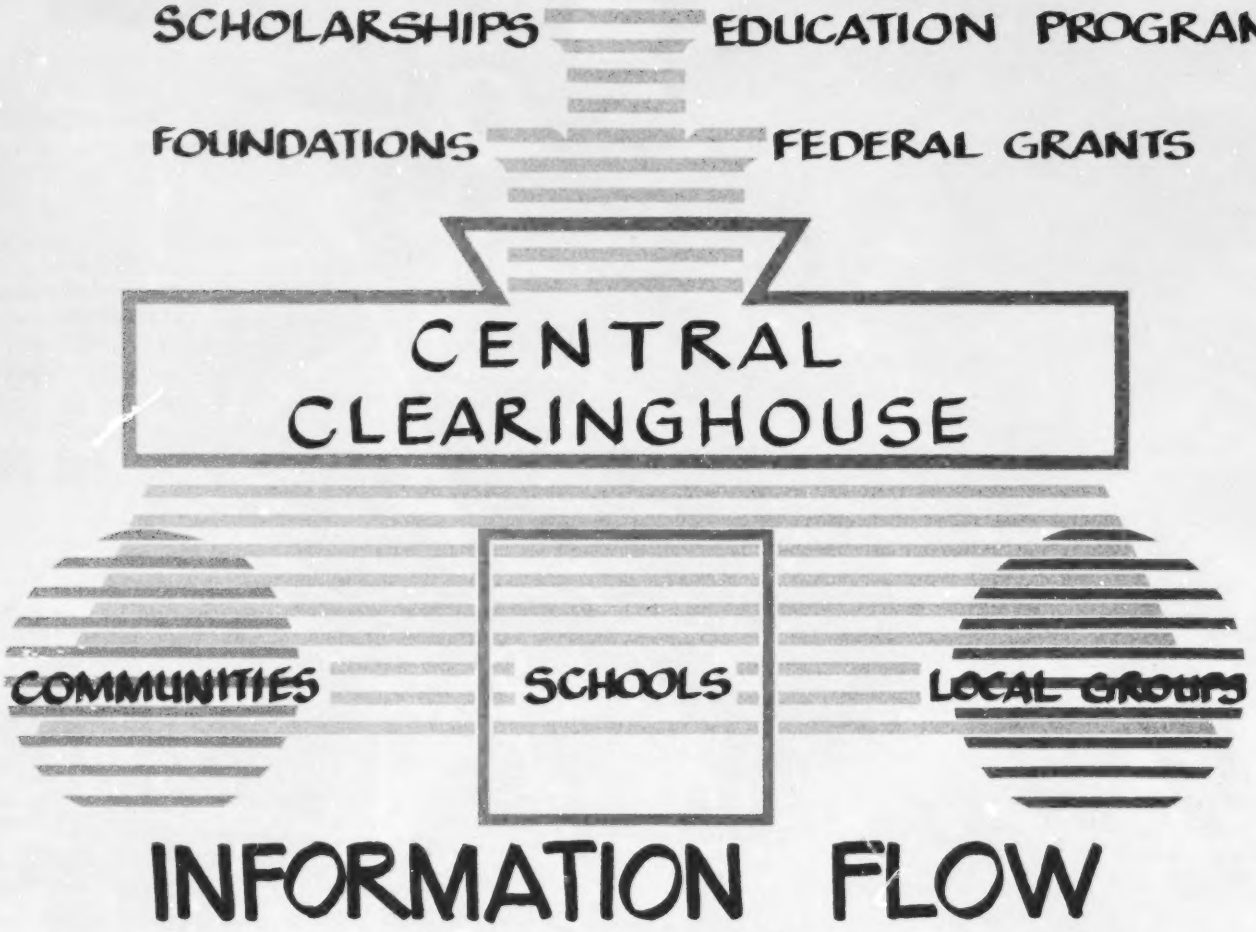
Does your community have other needs which have not been mentioned? Please Specify.

Findings

The findings speak for themselves. The areas of strong, moderate, and weak needs of today's Indian communities are well marked. Well-planned Indian community education programs are the most direct and effective avenues to meet the needs revealed in the questionnaire. CAICE's assistance in the development of such programs is available upon request.

The added advantage of the questionnaire came with administering it at the very beginning of the conference. The questionnaire's outline of needs acted as "food for thought" for the participants and provided direction for dialogues between the participants. The findings of the questionnaire reinforce the data gathered through the forum discussions.

If your community should need assessments of the specific needs of your community, the Center (CAICE) can help you make such assessments. Contact us for any assistance necessary.



This graphic shows the need for a central clearinghouse of information and technical assistance. The Center for American Indian Community Education is at your service.

Chapter Four

Sample Remarks from Speakers

Introductory Statement from Chairperson Dillon Platero's Speech.

"As the director of the Center, I wish the participants to understand the objectives and philosophy of this conference. I would also like to describe our working relationship during the next few days.

"The primary objective of this conference is to identify the educational problems and issues of different Native American communities and to determine how community education can be established to satisfy these needs. We will attempt to reach this objective by working together in different workshop sessions. During these workshops and general sessions our purpose is to clarify and develop meaningful definitions of community education as they apply to different Native American communities. This will help us to orient ourselves to the different ideals and concepts of community education and to determine the various program directions of different Native American communities. The identification and clarification of the ideals and various concepts of community education from different Native American communities will provide us with the information needed to develop a general model for Native American community education that will help to preserve our Indian heritage.

"This approach allows us to obtain information about Native American community education from everyone attending this conference and will help us to broaden our understanding of community education. When we return to our respective communities, the information we received here will help us to establish meaningful programs of education at the community level."

Themes which run through the fabric of the data show themselves in some of the speeches given during the First National Conference. For instance, Dr. Arthur W. DeCabooter, President of Scottsdale Community College, reiterated the need "to fully develop a 'resource bank' of individuals who have important technical skills to offer and an interest in helping in the Indian Community Education effort." He also identified the Center at the University of New Mexico as being just such a resource bank. Another familiar theme which Dr. DeCabooter reinforced in his talk was the following:

"I think we can all agree that American Indian community education is an important part of the entire educational picture for Indian People. In it may well reside the solutions to some of the problems in economics, government, and cross-cultural relations that have affected so many of the efforts of Indian people to achieve self-determination in the fullest sense."

Dr. Robert A. Roessel, Jr. gave an inspired and inspiring talk at one of the evening sessions. He emphasized the need for Indian *philosophers;* Indian *thinkers,* "people of *vision,*" who would provide productive directions for future thinking and action in the battle for Indian community education. He stressed the urgent need for Indians to *win* the battle for Indian community education:

"Indian people today are awake and sensitive to the concept of Indian control over Indian affairs. This is seen in the actions Indian communities take in wanting and directing efforts towards controlling their own schools. It is seen in the action taken by residents of Indian communities in terms of facing up to state, federal and even tribal interference. This is seen in the action by residents of Indian communities in changing the curriculum in the schools so that the Indian student has the opportunity to learn about himself and his culture in a positive way so as to enhance an improved self-image."

The quotation above from Dr. Roessel's speech ties together many of the urgent themes which came forth during the conference.

Dr. Bluespruce gave an evening talk at the

banquet which not only wove together the prominent themes of the conference but also raised some very crucial issues concerning Indian identity. As he said that evening:

"Walking down the street in any city, anywhere . . . you meet another Indian. There is an immediate comradery. It is not necessary that he/she has black hair or dark skin. Rather, it is something almost unexplainable that causes you to recognize one another; to nod, wave, or to say 'hi.' You think to yourself as you recall your own experiences: 'Who is this person that you have recognized and are comfortable in relating to as another Indian? This Indian person is a personality—a composite resulting from factors and influences the likes of which no other person or group of people on earth has experienced."

What are those factors which are unique to the Indian experience and which go together to compose the Indian identity? Dr. Bluespruce expressed those factors through a personal account of his time with his Grandparents in their Indian community. He recalled what he saw in his memory's vision:

"I see: Orchards of apples, cherries, peaches; fields of corn, beans, chili; corrals and pens with horses, cows, pigs, chickens, sheep, and always dogs. I see stacks of firewood ready to be chopped; dirt roads, wagons, very few trucks and automobiles; windmills and wells; clean adobe homes, ovens and yards with chili hanging from the vegas and colored corn piled high outside the house. I smell a sweet aroma extending from the chimney and oven . . ."

These were only some of the elements of the Indian experience which were highlighted by Dr. Bluespruce. As he said, they are the factors that fit together harmoniously and beautifully in the weave called the Indian heritage. This heritage must not be lost. It is a necessary foundation for the Indian identity.

The problems connected with the retention and enhancement of this heritage need to be actively pursued to their solutions. Talking with one another is only a first step towards active solutions. But is is an essential first step. Now we must take other, more far-reaching steps which will enable the Indian people to retain their valuable heritage through Indian community education efforts.

Bonnie Jo Hunt, a professional singer, is a Project Specialist with the Office of the Arts, The Ford Foundation. Bonnie Jo's ancestors include Chief Mad Bear (Hunkpapa Sioux) who fought at the Battle of the Little Big Horn and Major James McLaughlin, Indian Agent (1880's and 1890's) at Standing Rock, Fort Yates, North Dakota. Her mother, Arlene Marie McLaughlin Robbins, is a graduate of Haskell.

Bonnie Jo is a former member of the San Francisco Opera Company. She holds degrees from the University of Montana and the American University in Cairo, Egypt. She is multi-lingual, singing in eight languages. During her reign as Miss Montana Centennial she performed for the President of the United States and from 1969 to 1978 did concert tours sponsored by the United States Information Service. She has toured seven African countries and the Middle East, Canada and Mexico, nine countries of South and Central America, Eastern European countries of USSR, Rumania, Bulgaria, 18 countries of Western Europe, and extensively in the United States. Besides her university training Bonnie Jo has more than a decade of professional vocal study including six years working with Bolshoi Opera Artists from the USSR, two years with the Conservatory of Music in Cairo, and privately with Ms. Julia Monroe in San Francisco and Dr. William Pierce Herman, New York City.

Chapter Five

Directions for Future Thought and Action

Indian community education represents the most meaningful thrust into solving the problems of Indian communities by using approaches generated from within those communities themselves. The director, and the staff of the Center for American Indian Community Education (Onate Hall, the University of New Mexico) are at the disposal of any Native American community for any assistance requested—for initiating, developing or enhancing ICE efforts.

The Center (CAICE) wishes to thank *all* of the participants who devoted their energies to make the conference and this publication possible.

CAICE plans these conferences on an annual basis. We are already in the process of planning another such *working* conference for next year. This is one way the Center intends to continue its steps toward effective Indian community education.

CAICE is developing its staff and facilities to help assist Indian communities in their community education efforts.

CAICE also is expanding its service area to include all of the Indian Communities in the United States and Canada.

Indian community education is a constant and on-going concern for CAICE. Please join us in our work.

Appendix A

Letters

NATIONAL COMMUNITY EDUCATION ASSOCIATION

1030 15th Street, N.W., Suite 536 • Washington, D.C. 20005 • 202/466-3530

DR. PAUL TREMPER
Executive Director
MR. GUY FAUST
Director of Affiliate Relations

May 3, 1979

Dillion Platero, Director
Center for American Indian
Community Education
University of New Mexico
College of Education
Albuquerque, New Mexico 87131

Dear Dillion:

I want to congratulate you on the success of the National Conference on American Indian Community Education.

I was impressed with the quality of the people who attended. They were willing to work hard and stay on the task at hand. I liked the format and the emphasis it placed on small group interaction and decision making.

Thank you for inviting me to the Conference. I look forward to the possibility of working with you again in the months ahead.

Sincerely,

Paul Tremper

Paul Tremper
Executive Director

PT:jh

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SCOTTSDALE COMMUNITY COLLEGE

9000 East Chaparral Road
SCOTTSDALE, ARIZONA 85251

Telephone (602) 947-5401

May 2, 1979

Mr. Dillon Platero, Director
Center for American Indian Community Education
Onate Hall, Room 228
The University of New Mexico
Albuquerque, New Mexico 87131

Dear Dillon:

I was very pleased to have the opportunity of participating in the first national conference on American Indian Community Education. You certainly assembled a fine team of people, an excellent agenda and an effective working process for this conference. As you know I have attended many conferences in the past on various aspects of Indian Education. I would have to rate this conference as the best I have attended.

I would hope that we can find ways to make this conference an annual affair. The sharing of ideas, issues and problems among a group of Indian educators as active participants with the structure provided by the modified Delphi technique used was stimulating and productive.

In the final analysis only Indian people themselves, coming to grips with the practical problems that they face in education can find methods and solutions that will be effective over the long term.

Again may I congratulate you and your staff on a most productive working conference. I am proud to be a member of the Advisory Council of the Center.

Sincerely,

John J. Gray, Director
Research & Development

jlg/sms

cc: Dr. Paul Resta
Associate Dean of College of Education
U.N.M.

Dr. Arthur DeCabooter, President - S.C.C.

SCOTTSDALE COMMUNITY COLLEGE

9000 East Chaparral Road
SCOTTSDALE, ARIZONA 85251

Telephone (602) 947-5401

April 30, 1979

Dillon Platero
Center for American Indian Community Education
University of New Mexico
College of Education
Albuquerque, New Mexico 87131

Dear Dillon:

May we express our thanks to your staff and others that were instrumental in the development of the conference on American Indian Community Education.

The method of acquiring information, participation, and feedback to the participants was most effective and retainable. The conference also provided the opportunity for us to interact by meeting, listening, and sharing thoughts, ideas, and possible solutions to Indian community education.

Please send us copies of speeches and other printed materials that were developed during this well coordinated and meaningful conference.

Respectfully,

Bob & Brenda

Bob & Brenda Porter
Indian Services Staff

cc: Dr. Arthur DeCabooter
John Gray

BBP/z

Appendix B

***List of Participants**

Aldrich, Carl D., Phillips Uranium Corporation, Albuquerque, New Mexico
Alvarez, Fred, Cabazon Indio, California
Arkeketa, Anita, Kikapoo Tribe, Laurence, Kansas
Atene, Judy, Human Services and Community Education, Tsaile, Arizona
Begay, Bernice, University of New Mexico, Albuquerque, New Mexico
Beirman, Wendy, Albuquerque Public Schools, Albuquerque, New Mexico
Benally, Levon, Tohatchi Planning Commission, Tohatchi, New Mexico
Bennett, Mary, University of New Mexico, Albuquerque, New Mexico
Beyal, Richard, Jr., Navajo Tribe, Church Rock, New Mexico
Bluespruce, George, DDS, Indian Health Service Phoenix Area, Phoenix, Arizona
Blyth, Jon, The Mott Foundation, Flint, Michigan
Bowman, Richard, Navajo Tribe, Mexican Springs, New Mexico
Buckner, Marjory, Albuquerque Public Schools, Albuquerque, New Mexico
Burian, Robert J., Yankton Sioux Tribe, Wagner, South Dakota
Buurma, Clarence, Mescalero Apache Tribe, Mescalero, New Mexico
Byrnes, Jim, Window Rock Public School District #8, Fort Defiance, Arizona
Cachucha, Iola, Jicarilla Community Education Program, Dulce, New Mexico
Charles, Ben, Nisqually Indian Tribe, Olympia, Washington
Charlie, Ralph H., All Indian Pueblo Council—Adult Basic Education, Albuquerque, New Mexico
Chavez, Archie, All Indian Pueblo Council, Albuquerque, New Mexico
Chavez, Dan, University of New Mexico, Albuquerque, New Mexico
Chavez, Lisa, Albuquerque, New Mexico
Christobal, Dorel, New Mexico Indian Environmental Education Program, Albuquerque, New Mexico
Clark, Effie, Canoncito Alternative Education School, Canoncito, New Mexico
Contrarres, Barbara, Canoncito Alternative Education School, Canoncito, New Mexico
Darling, David, Dr., Dean, College of Education, University of New Mexico, Albuquerque, New Mexico
Decabooter, Arthur, Dr., President, Scottsdale Community College, Scottsdale, Arizona
Denson, Theron "Duke", Legal Aide Society, Albuquerque, New Mexico
Dick, Ernest, Rough Rock Demonstration School, Rough Rock, Arizona
Doorn, James, Canoncito Alternative Education School, Canoncito, New Mexico
Doyeto, Irene, Albuquerque Public Schools, Albuquerque, New Mexico
Fletter, Maria, Nisqually Indian Tribe, Olympia, Washington
Floyd, Morris L., Navajo United Methodist Mission, Farmington, New Mexico
Folk-Williams, John A., Rio Grande Foundation/Akbar, Santa Fe, New Mexico
Garcia, Wilfred, Johnson O'Malley/Title IV Committee—San Juan Pueblo, Espanola, New Mexico
Gchachu, Kirby, Pueblo of Zuni, Zuni, New Mexico
Gray, John L., Jr., Scottsdale Community College, Scottsdale, Arizona
Greybuffalo, Elwood L., Sisseton-Wahpeton Sioux Tribe, North Branch, Minnesota
Harris, Al, University of New Mexico—Public Administration, Albuquerque, New Mexico
Harvey, Elizabeth, University of New Mexico, Albuquerque, New Mexico
Haury, Lona, Albuquerque Public Schools, Albuquerque, New Mexico
Herrera, Joe H., New Mexico Office of Indian Affairs, Santa Fe, New Mexico
Hill, Julie, New Mexico Indian Environmental Education Program, Albuquerque, New Mexico
Horace, Rosely, Arizona State University, Mesa, Arizona
Hubbard, Arthur, Arizona State Senator, Arizona
Hunt, Bonnie Jo, Vocalist (Opera) Ford Foundation, Albuquerque, New Mexico
Jojola, Tony, Albuquerque Public Schools, Albuquerque, New Mexico
Jojola, Joe L., All Indian Pueblo Council, Isleta, New Mexico
Kay, Vickie, University of New Mexico, Albuquerque, New Mexico

Knows His Gun, Joyce, Albuquerque Urban Indian Center, Albuquerque, New Mexico
Lawrence, Gay, National Indian Training and Research, Scottsdale, Arizona
Lea, Gloria, Albuquerque Public Schools, Albuquerque, New Mexico
Lee, William E., Albuquerque Urban Indian Center, Albuquerque, New Mexico
Lemaster, Christal, Albuquerque Public Schools, Albuquerque, New Mexico
Lewis, Hayes, Pueblo of Zuni—Division of Education, Zuni, New Mexico
Little, Dennis, Legal Aide Society, Albuquerque, New Mexico
Laurkie, Betty, Albuquerque Public Schols, Albuquerque, New Mexico
Lucero, Belle, Johnson O'Malley Indian Education, Laguna, New Mexico
Lucero, Elthia, Isleta Pueblo, Albuquerque, New Mexico
Lucero, Lupe, Albuquerque Public Schools, Albuquerque, New Mexico
Lucero, Stan, Johnson O'Malley Indian Education, Laguna, New Mexico
Lujan, Rita, All Indian Pueblo Council—University of New Mexico Teacher Training Program, Albuquerque, New Mexico
Luna, Pearl, University of New Mexico, Albuquerque, New Mexico
Mahooty, Chester, Zuni Pueblo, Zuni, New Mexico
Manygoats, Joanne, Navajo Tribe, Window Rock, Arizona
McCloud, Franklin, Nisqually Tribe, Olympia, Washington
McClure, Marian P., University of New Mexico/Center for American Indian Community Education, Albuquerque, New Mexico
McCorkey, Betty, Canoncito Alternative Education School, Canoncito, New Mexico
Miller, Brian, Dr., Southwest Regional Center for Community Education Development, Tempe, Arizona
Mirabal, Janice R., Eighth Northern Indian Council, Taos, New Mexico
Morten, Helen, Dr., Community Education Center—University of South Dakota, Vermillion, South Dakota
Mound, Karen, University of New Mexico, Albuquerque, New Mexico
Murrell, Greg, Dr., University of New Mexico, Center for American Indian Community Education, Albuquerque, New Mexico
Natewa, Charlotte, Pueblo of Zuni, Zuni, New Mexico
Navas, Hector, Navajo Methodist Mission School, Farmington, New Mexico
Nelson, Levon, Albuquerque Public Schools, Albuquerque, New Mexico
Nelson, Sharon,
O'Donnell, Carolyn, Dr., Center for Community Education Development, New Mexico State University, Las Cruces, New Mexico
Paguin, Martha, Pueblo of Zuni, New Mexico
Pattea, Clinton, Ft. McDowell Indian Reservation, Fountain Hills, Arizona
Peniska, Gretchen, College of Ganado, Ganado, Arizona
Pfeiffer, Anita, Elementary Education Department, University of New Mexico, Albuquerque, New Mexico
Pfeiffer, Cam, Director/Canoncito Alternative School, Albuquerque, New Mexico
Pino, Donna, All Indian Pueblo Council, Bernalillo, New Mexico
Platero, Burton, Canoncito Alternative Education School, Canoncito, New Mexico
Platero, Dillon, University of New Mexico/Center for American Indian Community Education, Albuquerque, New Mexico
Platero, Jerry, Canoncito Alternative Education School, Canoncito, New Mexico
Platero, Lucy, Albuquerque Public Schools, Albuquerque, New Mexico
Platero, Stella, Canoncito Alternative Education School, Canoncito, New Mexico
Porter, Brenda, Scottsdale Community College, Scottsdale, Arizona
Porter, Robert, Scottsdale Community College, Scottsdale, Arizona
Primozic, Daniel, University of New Mexico/Center for American Indian Community Education, Albuquerque, New Mexico
Quintana, Andrew, Sandia Laboratories, Albuquerque, New Mexico
Qutah, Kedric, Hopi Education Department, Oraibi, Arizona
Richie, Michael, Canoncito Alternative Education School, Canoncito, Arizona
Roessel, Robert, Dr., Rough Rock Demonstration School, Rough Rock, Arizona
Rogers, Ronald, Albuquerque Public Schools, Albuquerque, New Mexico
Romero, Mary, Bernalillo County Mental Health, Albuquerque, New Mexico
Salas, Marcella, Albuquerue Public Schools, Albuquerque, New Mexico
Sanchez, Carmel, Albuquerque Public Schools, Albuquerque, New Mexico

Sanchez, Julian, Sandia Laboratories, Albuquerque, New Mexico
Sandoval, Rose Marie, University of New Mexico Financial Aids Office, Albuquerque, New Mexico
Schultz, Marilou, Arizona State University, Albuquerque, New Mexico
Secatero, Leon, Canoncito Alternative Education School, Albuquerque, New Mexico
Sherman, Lavern, Albuquerque, New Mexico
Sherman, Mary, Bilingual Education, University of New Mexico, Albuquerque, New Mexico
Singer, David, Magdalena, New Mexico
Skeets, Sue, Albuquerque Public Schools, Albuquerque, New Mexico
Stevens, Katie, Arizona Department of Education/Indian Education, Phoenix, Arizona
Suazo, Aleta Paisano, All Indian Pueblo Council—Teacher Education Program, Albuquerque, New Mexico
Suazo, Norman, Albuquerque, New Mexico
Swentzell, Rina, UNM Student, Santa Fe, New Mexico
Tafoya, Francis, Santa Clara Pueblo, Espanola, New Mexico
Taslabutie, Leovella, Pueblo of Zuni, Zuni, New Mexico
Teba, Bernie, Eight Northern Indian Pueblos Council, San Juan, New Mexico
Tenorio, Frank, All Indian Pueblo Council, Albuquerque, New Mexico
Tenorio, Margaret, Santo Domingo Pueblo Tribal Office, Santo Domingo Pueblo, New Mexico
Thompson, Maurice, New Mexico Indian Environmental Education Project, Albuquerque, New Mexico
Toledo, Erlynda,
Tolley, Pat, Bureau of Education Planning and Development, University of New Mexico, Albuquerque, New Mexico
Tonigan, Richard, Dr., New Mexico Research and Study Council, Albuquerque, New Mexico
Tracy, June, Department of National Resources, Window Rock, Arizona
Tremper, Paul, National Community Education Association, Washington, D.C.
Tsosie, Jimmy, Navajo Tribe, Fort Defiance, Arizona
Ukestine, Danny, Pueblo of Zuni, Zuni, New Mexico
Valdez, Irene, Eight Northern Indian Pueblos Council, San Juan Pueblo, New Mexico
Velez, Thema, United States Equal Employment Opportunity Commission, Albuquerque, New Mexico
Via, Joseph, Mescalero Tribe, Mescalero, New Mexico
Vicenti, Dan, Ramah Adult Education, Ramah, New Mexico
Vicenti, Loretta, Jicarilla Community Education Program, Dulce, New Mexico
Warrior, Della, Albuquerque Public Schools, Albuquerque, New Mexico
Weatherman, Patricia, Johnson O'Malley Education Program, New Laguna, New Mexico
Weeks, Richard, Dr., Navajo Community College, Tsaile, Arizona
Werito, Joe, Canoncito Alternative Education School, Canoncito, New Mexico
White, Jack, Albuquerque Public Schools, Albuquerque, New Mexico
Whiteman, Henrietta, University of Montana, Missoula, Montana
Williams, Arleine, Entertainer, Provo, Utah
Wolf, George, Phillips Uranium Corporation, Albuquerque, New Mexico
York, Aron, Legal Aide Society, Albuquerque, New Mexico
Zuni, Kristine, Legal Aide Society, Albuquerque, New Mexico
Zuni, Marilyn, Albuquerque Public Schools, Albuquerque, New Mexico

*Many more attended who did not register.